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Previews and Lessons for October

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THE RELIEF SOCIETY MAGAZINE

Monthly Publication of the Relief Society of the Church of Jesus Christ of Latter-day Saints

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THE RELIEF SOCIETY MAGAZINE
VOL. 31, NO. 7 JULY 1944

Sixty Years Ago

Excerpts from the *Woman's Exponents*, July 1, and July 15, 1884.

"THE RIGHTS OF THE WOMEN OF ZION, AND THE RIGHTS OF THE WOMEN OF ALL NATIONS"

Editorial Notes: Elder John Q. Cannon, who has been absent on a mission to Europe nearly three years, returned on the 24th of June, accompanied by his wife, Annie W[ells] Cannon, whose letters of travel have been published in the EXPONENT, and have been very interesting, as we have had abundant evidence from our readers. . . .

On Saturday, July 12th, at 2 p.m., Dr. Ellis B. Shipp's class underwent their final examination before entering upon the practice of obstetrics. The examination was made by Doctors Heber John Richards, Wm. Bowers and Wilford B. Shipp. The names of the students were Hannah Burnham and Mary C. Shipp, Draper; Mary Swindle, Monroe; Esther Hunsaker, Honeyville; A. J. Tippets, Cecilia Neilson, Caroline Hanson, Lizzie Evans, Ellen Stark, Brigham City; Caroline Isom, Mantua; Hannah Anderson, Bear River City. The Doctors expressed themselves well pleased with the way in which the students acquitted themselves. Refreshments, ice cream, fruit, etc., were afterwards served to all.

* * * * *

Editorial: Ladies, Go and Vote.—In view of the August election which is now drawing near, we wish to remind the ladies of Utah who are entitled to vote, that the Primary meetings in the several precincts will convene July 21; and it is their privilege to attend and take part in the proceedings. . . . It is the sacred duty of every woman who has the right of suffrage to go to the polls on election day and deposit her ballot. . . . Every person should consider the vote he or she casts as though it was the one to turn the scale in favor of the man or men to be elected. It is not only the public duty, but it is an individual responsibility and one that no one can perform for his friend or neighbor, but must be done in person. . . .

* * * * *

RELIEF SOCIETY REPORTS

Sisters Eliza R. Snow Smith, Margaret P. Young and Elizabeth Howard went to Grantsville on Friday, June 13, to attend the Sisters' Conference of Tooele Stake, which commenced on the 14th and closed on the 15th. There was a Primary Fair held also, which was a very successful affair, and the little children's work, much of it, was very artistic and particularly well executed.

On Sunday, June 15, a special meeting was held at Granger Ward, for the purpose of organizing a Relief Society in the ward, which has only recently been set off and fully organized. Bishop D. McCrae presided over the meeting. . . . The Bishop proceeded to organize by placing before the meeting the names of Sister Mary E. Porter as President; Sister Elizabeth Park, First Counselor; Sister Mary A. Bess, Second Counselor; Sister Catherine Makay, Secretary; Sister Betsey Hall, Assistant Secretary; Sister Phyldes Warr, Treasurer. . . . The meeting was afterwards addressed by Sisters B. W. Smith, M. W. Wilcox and E. B. Wells, who were present by invitation. . . .

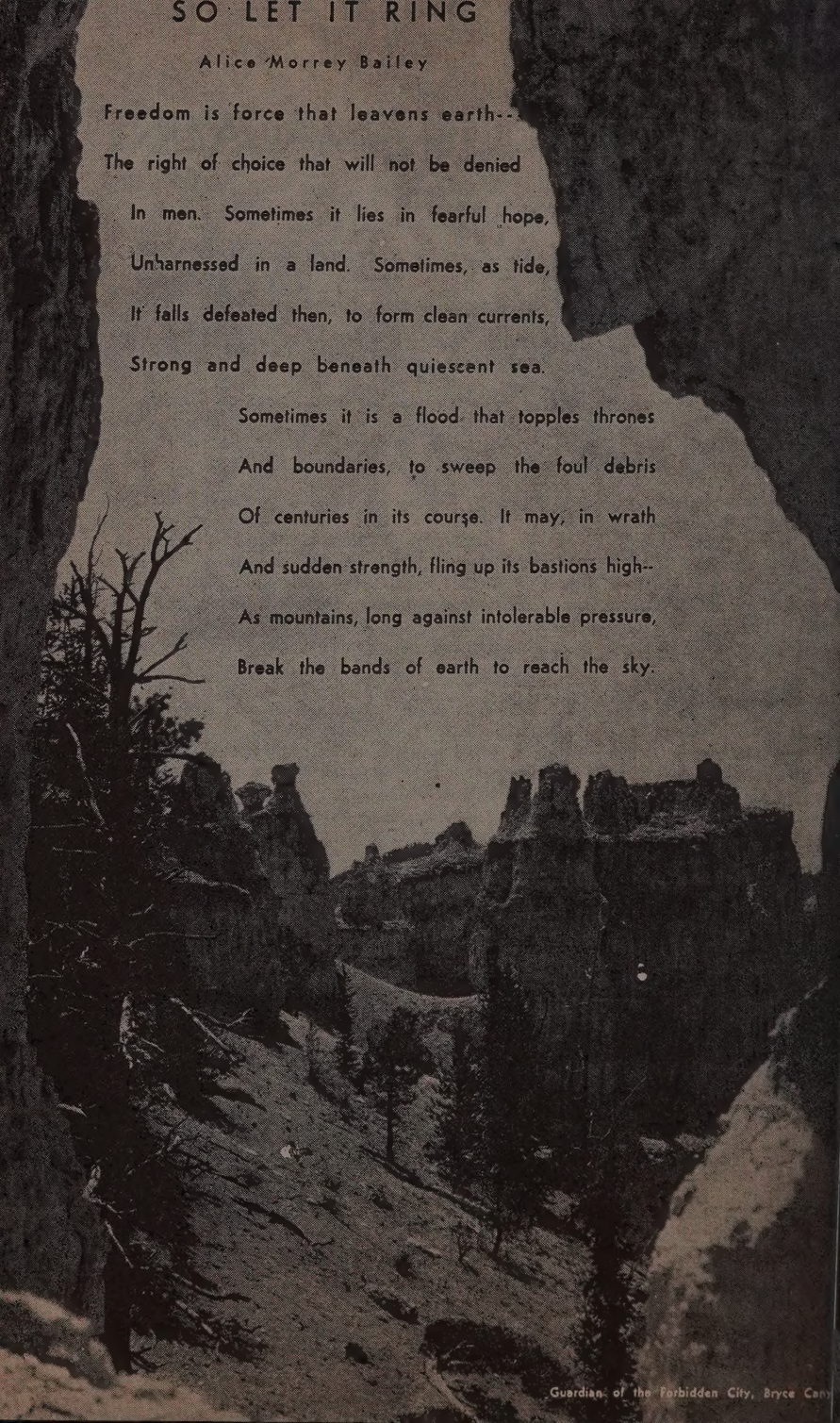
The Cover: The cover is from a drawing by Evan Jensen.

SO LET IT RING

Alice Morrey Bailey

Freedom is force that leavens earth--
The right of choice that will not be denied
In men. Sometimes it lies in fearful hope,
Unharnessed in a land. Sometimes, as tide,
It falls defeated then, to form clean currents,
Strong and deep beneath quiescent sea.

Sometimes it is a flood that topples thrones
And boundaries, to sweep the foul debris
Of centuries in its course. It may, in wrath
And sudden strength, fling up its bastions high--
As mountains, long against intolerable pressure,
Break the bands of earth to reach the sky.



Guardian of the Forbidden City, Bryce Can

Freedom Of Choice

President David O. McKay

Digest of the address delivered at the Dedicatory Service of the Ivins Ward Chapel, December 26, 1943.

Text: Then said Jesus unto the twelve, Will ye also go away?
Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.
And we believe and are sure that thou art that Christ, the Son of the living God.

THE coming of Christ to earth has placed upon man the greatest responsibility of life. You and I are confronted daily with this paramount obligation. How are we meeting it? You are wondering what it is. I am not referring to the greatest *thing*. The greatest thing in life is love, and life's greatest achievement is a Christ-like character. I am calling your attention tonight to the greatest *obligation* of life as implied in the text.

Before I repeat this text, let us get a mental picture of the scene in Capernaum. On the day previous to this meeting in that ancient city, Jesus had fed the multitude with five loaves and two fishes. Following that memorable event, Jesus, having withdrawn in solitude for prayer, joined His disciples on the water, and they sailed across from the east side of the Lake over to the city of Capernaum. Some of the multitude had continued on their journey to Jerusalem, and others had walked around the north end of the Lake, and the next day were surprised to meet again Jesus and the Apostles. As they had done the day before, they surrounded Jesus, and as He spoke to them, He made a peculiar remark. Said He, "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled." Then the Savior delivered to them a sermon on the "bread of life." Great Teacher that He was, He used present interest to lead to eternal truths. For example, when He met the woman of Samaria at the well, He gave a sermon on the "well of water springing up into everlasting life." Here, having in mind the multiplication of the loaves, knowing these people were thinking of that, He gave them a sermon on the "bread of life," and while the references therein have nothing to do with the Sacrament, He said: "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day." Putting a literal interpretation on this saying, the listeners turned away from Him. Some of them said that this was a hard saying, and they left the synagogue. I believe that after the meeting, He must have said what I have read to you, just to a few gathered around. At any rate, the people turned away, and Jesus, speaking to His disciples, said: "Will ye also go away?" And Peter, the spokesman, answered: "Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God."

Here we have the implied responsibility of life; the choosing of the right way, or the choosing of the wrong—whether to follow the Christ or to turn from Him.

Once to every man and nation comes the moment to decide;
In the strife of Truth with Falsehood, for the good or evil side;
Some great cause, God's new Messiah, offering each the bloom or blight,
Parts the goats upon the left hand and the sheep upon the right,
And the choice goes by forever 'twixt that darkness and that light.
—James Russell Lowell

Constantly, that choice comes to us, to young men and young women, middle aged, and old. Too many today turn away as did those who listened to Jesus on that day at Capernaum. A few remain, because, as Peter and the Twelve, they believe and are sure that He is the Christ, the Son of the living God.

Free Agency a Divine Blessing

What a glorious thing it is that we have the privilege and the ability to make that choice! What a glorious thing it is that when we choose, we can follow the dictates of our conscience and not the dictates of a usurper. Think of it now—the value of freedom of choice! That was the great principle involved when war arose in Heaven when Lucifer would have deprived God's children of the right to choose. Lucifer said to the Lord: I'll go down and bring all your children back, but you give me the glory. Jesus, however, said: Send me and the glory be Thine. Satan's attempt to deprive the children of men of their free agency brought contention in Heaven—the only time about which we have any record that God would permit war in Heaven. And yet, the Lord would not deprive even the Adversary of the right to choose; and so Satan "turned away."

But Christ came and died that you and I might have freedom of choice. That is one of the great principles of life, and to make the right choice is life's greatest obligation.

Your sons and mine are out fighting for that principle. In the last analysis that is the great question in this war so far as the Allies are concerned—whether we shall have the right to worship as we please, whether we shall have the right to think as we please, whether we shall have the right to own that which belongs to us, and to take charge of it without the dictation of a gangster or usurper. It is a glorious thing to be free! The poet was right who said:

Know this, that every soul is free
To choose his life and what he'll be,
For this eternal truth is given
That God will force no man to heaven.

He'll call, persuade, direct aright—
And bless with wisdom, love, and light—
In nameless ways be good and kind
But never force the human mind.

Freedom and reason make us men;
Take these away, what are we then?
Mere animals and just as well
The beasts may think of heaven or hell.
—W. C. Clegg

"Will ye also go away?"

Choice Made Concerns Others

In making that choice in life, too many of us think that the individual is the only one concerned, but that is not true. There is no one who is not obligated to somebody else.

When that choice comes to us tonight or tomorrow, it is for us to decide whether we go with the ideals of the Gospel or turn to the things which are selfish, and we had better stop to think that somebody else will be affected by our choice.

First, there is your mother; there is your father. You cannot do anything that will hurt you without hurting them. Never arrogate to yourself the thought that it is nobody's business what you do—you are a part of your mother, a real, vital part of her, and are more precious to her than life itself, perhaps; and you are unfaithful and recreant to duty who would bring sorrow and heartache to your mother. And that is true of you, young woman, when you are out in society. You are a Latter-day Saint; your mother and father, your grandmother and grandfather sacrificed a great deal to come out here to live up to these ideals, and now you think that it is nobody's business if you do something to contaminate your own body with nicotine or alcoholic drinks. When you indulge in things injurious you are falling down on life's greatest obligation, and you are wounding someone who trusts you.

You have an obligation to your country, also. I have not said much about that in my sermons, but recently I read a book that is on the Mutual Improvement Association reading course. I recommend it to you. This book was written by a poor little Syrian orphan, but it contains a message that everyone here in this country should receive. This lad from Syria finally got to America. He was born an American citizen, but his mother died in Syria, and the boy did not know that he was an American. His grandmother would not let him know it because she wanted to keep him in Syria with her; but when he found out that he was an American, he wanted to come to this country, and when he did finally arrive, oh! how glorious it seemed to him. Before he left for America, his Syrian teacher had told him what to anticipate, and so with high hopes he came to the United States. Then followed disillusionment. People called him a foreigner. They laughed at him because he couldn't speak English, and he almost lost hope, but he held on. He saw the schoolhouses, he saw the blackboards and free books, and then he would think of how he had picked up papers in the gutter back in Syria and carried them home to learn to read. Here in this country he found books, free books, and electric lights turned on when the days were dark. It was glorious! He began to learn the language, and finally, one day, some young people invited him to go out for a real American good time. That is what he wanted to have—a real, American good time! So he dressed himself up, and about 9 o'clock that night he went out with the gang.

When they asked Sam to chip in to help buy a pint of liquor, he objected because it would be breaking the law. Because of his hesitancy, they called him a sissy.

Sam didn't know what a sissy meant; but he thought it must mean something pretty bad, so he joined with them. Then he described that night of whoopee. I'll let you imagine it. Of course, you here can only imagine it, because you have never experienced it.

The next morning the whole

world looked terrible to Sam. He felt sick, and the more he thought of his experiences of the night before, the sicker he became. The thing that worried him the most was the realization that the young people who had been on the party had been born Americans, one of the most precious heritages on earth as it offers advantages and blessings unequaled in the world, and yet they had thrown away their opportunities for a night spent in disobedience to the law.

The responsibility of making a choice comes to you at all times. It is yours on the night of parties, it is yours in the ballroom; such a responsibility may be yours tonight—this obligation of choice.

Do you realize that your brother now in the uniform of our country is out somewhere fighting, perhaps dying, to preserve our form of government? In answer to the call of duty, the soldier boys are offering their lives to maintain the principles of freedom, and while they are doing that, there are some young folks who are not willing even to deny themselves a little whoopee to maintain the standards. Of course, it is not always easy to say no, but if you have the blood of your pioneer fathers in your veins, you will say it when necessary. Life is more than just a party, and cigarettes and wine and whiskey do not contribute to the honor of your country.

Again, there is another organization affected by your actions, and that is the Church to which you belong. Only today I received a letter from one of our boys wearing the uniform of our Armed Forces who had recently read something that cast reflection upon our Church. He said: "I am glad the man who wrote that wasn't near me. I might have done something of which I should have been ashamed. As it is, I have written to him." (The young man enclosed a copy of the letter he had written.) "I have also written to the editor of the paper who published it against us."

The indignation of that young man fighting for his country, when he read what some upstart had said against his Church, demonstrates how actions of individuals may reflect credit or discredit upon this organization. There is an old saying, "Once a missionary, always a missionary." And once a Latter-day Saint, always a Latter-day Saint! Our boys may turn their backs against it, but they will never get away from the fact that their parents came here for the good of the Church, and they knew that this Church must stand and fulfill its mission, for it is the Church of Jesus Christ. It gives you free agency—the agency of choice. Its message is peace and good will to all mankind. The message heralded by heavenly voices and an angelic choir at the birth of the Babe of Bethlehem, was "Glory to God in the highest, and on earth peace, good will toward men."

Conclusion

In conclusion, let me repeat that in making a choice remember that the decision affects not you alone, but your parents, your friends, your country, and your Church. Almost daily we are called upon to choose between the enticements of the world, with money, position, and vanity often the goal, or the ideals that lead to spiritual freedom. "Will ye also go away?" is the question

that Christ asked on that day in Capernaum. Peter's answer, "Lord, to whom shall we go? thou hast the words of eternal life," indicates also what our decision should be. Christ is "the way, the truth, and the life." Following in His footsteps brings love, joy, and peace.

These are the virtues which bring happiness and contentment. Those who cherish them have a clean conscience. To them the world is bright and full of cheer. The message of Christ the world will have to accept before peace can come; the message is to be spread to the islands of the sea, and wherever in the world there may be contention and strife.

To the boys who are fighting for these high principles, we send our greetings and blessing. God bless them, for they are fighting for the freedom of this world, and the right of each man to have that freedom which was given to man in the pre-existent state.

Joshua once said to ancient Israel, "Choose you this day whom ye will serve."

I pray that the young people of the Church today will answer that challenge by saying truly, "The Lord our God will we serve, and his voice will we obey!"

TREK

Dott J. Sartori

Did you ponder—moving westward on the trail—
Tearfully upon small graves at sea,
Remembering the weeks of slackened sail,
Remembering death's windless tyranny,

Remembering the gray averted head,
The frigid hand, the closed parental door,
The silent farewell at the harbor said
To a land you loved which cherished you no more? . . . .

And in the new world when your fields were green
And walls were thick between you and the cold,
When other little ones were clothed and clean,
And sheep were multiplying at the fold,

In magnitude of sacrifice and toil
Did you believe in your vast victory
Of heart and spirit, hand and furrowed soil,
That paths were charted for your progeny? . . . .

Think not in vain that pinnacle was reached
Because we grope, bewildered, in this age;
The earth has altered since your sailboat beached
And we must blaze trails to our acreage.

You nurtured us in valleys calm and wide,
And left your faith, a compass, for our guide.

Yugoslavia: Kingdom of the Serbs, Croats, and Slovenes

Dr. Leland Hargrave Creer

Head of the Department of History and Political Science, University of Utah

[This is the third in a series of articles by Dr. Creer on the historical backgrounds of some of the European countries involved in the present war.]

THE origin of the Serb-Croat-Slovene Kingdom, since 1929 known officially as Yugoslavia, dates back to the summer of 1917, when a group of leading South Slavs or Yugoslavs, representing Serbia and the South Slavic provinces of Austria-Hungary, met at Corfu (Greece) and signed a pact declaring their intentions to form a new "constitutional, democratic, parliamentary monarchy." It was agreed that the Karageorgevitch dynasty of Serbia should rule the kingdom and that an "appropriate national flag should be adopted, although the three old flags (representing Serbia, Croatia, and Slavonia) might still be hoisted on all occasions." Equality of religion was guaranteed. As soon as possible there was to be elected a constituent assembly by universal, secret, and direct suffrage. This body was charged with the responsibility of preparing a suitable constitution. As finally constituted, the Kingdom of Yugoslavia included the former Serbia and Montenegro; the former Austria-Hungarian provinces of Bosnia, Herzegovinia, Dalmatia, Croatia, Slovenia, Slavonia, and portions of Carniola, Styria, and the Banat of Temesvar; and part of western Bulgaria; comprising altogether an area of 96,134 square miles. The population in 1940 numbered 15,703,000, of whom forty-six per cent were Serbs and thirty-seven per cent were Croats and Slovenes. There were also several hundred thousand Rumanians, and a half a million each of Germans and Magyars. The Serbs are almost exclusively adherents of the Greek Orthodox faith, while the majority of the Croats and Slovenes are Roman Catholics. In addition, there are 1,600,000 Mohammedans scattered throughout the kingdom.

The surface of Yugoslavia is largely mountainous. It is drained chiefly by the Danube River and its tributaries, the Morava in the southeast, the Sava and Drava in the northwest, the Tisza in the north, and the Drina in the central west. The coast along the Adriatic is exceedingly irregular and fringed with many islands. Belgrade and Skoplje in Serbia; Zagreb in Croatia; Ljubljana in Slovenia; and Subotica in Slavonia; Cetinje in Montenegro; and Sarajevo in Bosnia are the principal cities. Farming is the chief industry of the people. Nearly fifty-nine per cent of the country is under cultivation. The principal field crops are corn and wheat. The raising of livestock, principally hogs and sheep, is also important. The kingdom has considerable mineral resources, including iron, copper, lead,

—Drawing by Evan Jensen

YUGOSLAVIA

gold, antimony, and coal. Flour milling is the chief manufacturing industry, although brewing and distilling, weaving, tanning, and pottery-making are important. The wool carpets of Pirot in southeastern Serbia are world famous.

Unfortunately, the Corfu Pact was silent as to the form of government, unitary or federal, and this omission was destined to cause the greatest of all domestic difficulties; in fact, it was this question which eventually led to the collapse of constitutional government and to the temporary establishment of dictatorship in 1929. The Serbs, in numerical majority, headed by the aged but energetic Premier Nicola Pashich, head of the Serbian government when World War I broke out, favored a strongly consolidated unitary form of government; the opposition, headed by the Croats, and led by Stjepan Radich, "a short, stout, nervous, near-sighted man, a prodigious speaker, and ready at all times to give up his life in the cause of his country's autonomy," advocated federalism. Each faction ad-

vanced certain arguments. Pashich declared that the backward state of some of the regions, especially those acquired from Hungary, made local autonomy preposterous; Radich, on the other hand, argued that the Croats had enjoyed a degree of autonomy under Austria and that at any rate they, as a group, were more advanced than the Serbs culturally, and consequently should not be subordinate to them. Radich also reminded Pashich that the union of the Croats with the Serbs had been entirely voluntary, wherefore they were at least entitled to make their own local laws.

The failure to name the regional units of the country in the Corfu Declaration, coupled with Pashich's well-known pan-Serbian attitude, produced a gloomy impression on the Croatians. Representatives of all political groups in the Zagreb Diet joined in sending a confidential message to the Yugoslav Committee declaring that they found the Pact difficult to accept. Croatians, they pointed out, had for centuries been told about their own state and their national rights; and they were now reluctant to allow Croatia to drown in another state before obtaining her independence. They suggested the formation, if only for a month or a week, of a free, independent Croatia, and a free, independent Slovenia, which would then enter a union with Serbia on an equal basis. This, they stressed, would satisfy the people, and gradually real unity would come about.

For two years the question raged. At last, in 1920, the long-awaited call for elections was issued. Despite the fact that Radich and his Croations elected fifty deputies, this group under the fiery Croatian's instructions, refused to take their seats. The assembly, thus purged of the Croatian delegation, adopted a constitution providing for a unitary form of government. Old provincial frontiers were erased and all local diets were abolished. The latter were to be replaced by a single national parliament, the unicameral *Skupshtina*. Universal suffrage was granted, but the people could elect only the members of parliament and a few local officials. The latter, moreover, were responsible to the federal authorities. Both king and parliament had the power to initiate legislation, "but the King alone had the right of sanction." As the result of Radich's leadership, the Croats, for four years, refused to take any part whatsoever in the political life of the state. They boycotted parliament and hampered the administration wherever possible. Radich himself spent most of his lifetime in jail or in exile. Finally, in 1925, the Croatians agreed to co-operate provided their party was given representation both in parliament and the cabinet. This led to Radich's release from prison and his appointment as minister of education, an adjustment which led to dismal failure the following year.

The death of Pashich, in December 1926, failed to end the controversy. Confusion soon was transformed into chaos both within parliament and among the people. On several occasions the police had to be called out into the legislative halls to end fighting among the deputies, and riots and outrages became more and more common in the streets. A climax was reached on June 29, 1928. On that day Radich

got up in parliament and launched an especially bitter attack against the government because it proposed ratification of the Nettuno Convention with Italy (giving Italians the right to possess lands in certain parts of Yugoslavia, as well as the right to import and utilize Italian labor). He complained that the convention was an Italian-Serb compromise drawn up at the expense of the Croatian peasants. Angered by this demonstration, a pro-Serbian deputy arose, drew his pistol, and fired directly into the group of Croatian deputies. Two of the latter died instantly and several, including Radich, were wounded. Radich succumbed to his injuries on August 8, 1928, and the dead leader at once became a saint and a legend.

The death of Radich led to the withdrawal of the Croatian deputies from the *Skupshtina*, and, within six months, to the complete collapse of parliamentary government. The situation became perilous in the extreme, because of the relative weakness of the kingdom and the none-too-friendly attitude of surrounding states. In consequence, King Alexander, on January 6, 1929, after consulting with his friend and ally, Premier Poincaire of France, dismissed parliament, abolished the constitution, set up a strict censorship, suppressed all parties and party activities, forbade the bearing of arms and the holding of political meetings, and established a royal dictatorship which was to function through a cabinet directly responsible to him. By royal decree in October 1929, the official name of the polyglot Serb-Croat-Slovene kingdom became designated simply as Yugoslavia. The thirty-three former administrative divisions were wiped out, and instead, nine new districts, or banats, named after local rivers, were erected. In six of the banats, the Serbs formed the majority.

ON September 3, 1931, King Alexander promulgated a new constitution. It restricted the formation of political parties, recognized the equality of the three major languages, and set up a bicameral *Skupshtina*, consisting of a senate and a chamber, half of the membership of the former to be appointed by the king. The central government was endowed with broad powers; and the banats were to be ruled by governors appointed by and responsible to the king. A modified electoral law gave the Serbs a distinct advantage in the new government. These new arrangements were opposed vigorously by the minority Croats and Slovenes.

In addition to its nationalistic difficulties, the Yugoslavs were confronted with grave economic problems. The peasants, who formed over eighty per cent of the population, were dissatisfied with the size of their land holdings; the country lacked adequate outlets to the sea and suffered from a poor system of internal communication which made it difficult to develop the mineral resources that were available; finally, the kingdom was burdened with an unusually heavy war debt.

The foreign policy of Yugoslavia may be noted by the following trends: (1) adherence to any pact designed to preserve the territorial integrity of the Balkan States created by the Treaty of Trianon, hence Yugoslavia's association with the Little Entente (1921), an alliance

created primarily for the purpose of preventing the restoration of the Hapsburg dynasty and the initiation of Hungarian irredentism; (2) nationalistic aspirations noted in the consistent attempts of the state to receive guarantee of egress on the Adriatic through some assurance of control over the important city of Fiume, and in the dogged determination of the state to incorporate portions of Macedonia claimed by Greece and Hungary; and (3) the continued friendship of the kingdom for France her ally, protector and creditor, and most adamant defender of the League of Nations and the postwar treaties, which were in turn responsible for the very existence of the Slavic state. The agitation to preserve areas occupied by Macedonians has precipitated bitter feelings with Hungarians and Greeks as well as with the nationalistic Macedonians themselves; the quarrel with Italy over the important Adriatic port of Fiume forced the settlement of 1924, known as the Treaty of Rome, whereby Italy was awarded the coveted city, while Yugoslavia received the port of Baros and a fifty-year lease on part of the fine harbor of Fiume. Access of the Yugoslavs to the Aegean Sea was guaranteed through treaty with the Greeks in 1925. This pact, modified in minor details in 1929, provided for (1) the creation of a free zone covering 94,000 square meters at Salonica, the area to be under Greek legal and police surveillance but to be under Yugoslav customs administration; and (2) the abolition of tariff rates for goods passing between the free zone and the Yugoslav frontier.

The centralizing tendencies of King Alexander were undoubtedly responsible for the assassination of the Serbian Monarch on October 9, 1934. On that day, the King disembarked at Marseilles from the Yugoslav Destroyer Dubrovinik, bound on an official visit to France. As he and Foreign Minister Barthou of France were riding together through the city, an assassin leaped upon the running board and shot the King dead. The murderer, killed upon the spot even before he could shoot himself, was found to be a Macedonian anarchist who was acting under the inspiration of a Croatian terrorist organization. The immediate result of the assassination was the precipitation of ill feeling between Yugoslavia and Hungary which almost led to war, because the headquarters of the Croatian extremists were in Hungary near the Yugoslav border, and because before the assassination, the Hungarians, despite repeated protests, had been unable to control the radical movement. Fortunately, however, for the peace of Europe, the Council of the League of Nations was able to solve the crisis to the satisfaction of both parties.

Meanwhile, Alexander's eldest son, a boy of eleven years, was proclaimed King Peter II. Under a Regency Council, the new government set about to establish order. Opposition leaders were arrested, and anti-government meetings were broken up. However, the Croats refused to co-operate, and their leader Matchech made it clear that his people would never be satisfied until the Croats were granted an autonomous position in Yugoslavia analogous to that of Hungary in the Dual Monarchy before World War

I. It was clear, therefore, that in 1941, the year of the Nazi invasion, the conflict between federalism and centralism in Yugoslavia seemed little nearer to a settlement than it had in 1920, first year of the existence of the new Slavic kingdom.

As an organized state, Yugoslavia officially collapsed on April 17, 1941, when the Yugoslav minister of war and the chief of staff, on the authorization of Premier Dushan Simonovitch, but without the knowledge of the rest of the government, signed a capitulation agreement with the German command. Within a week the partitioning of the hapless state was completed according to Nazi plans. For his Quisling in Serbia proper, Hitler appointed General Milan Nedich, of the Yugoslav army, an ardent German sympathizer. The Fuehrer permitted the Bulgarians to overrun parts of south Serbia and Yugoslav Macedonia, and loosed the Magyars on Noyvodina. Croatia proper was made an "independent, free state," under Quisling Anti Pavelitch, appointed by and subservient to Italy's dictator, Mussolini.

The Italians were permitted to occupy the Croatian coast, Montenegro, Dalmatia, and a part of Herzegovinia. The Germans held Sarajevo, the capital of Bosnia, and a few other key points in Herzegovinia and Serbia.

The occupation of Yugoslavia, as was expected, was accompanied by much bloodshed and terrorism.

Nazi leaders were quick to take advantage of and to exploit the many factors and circumstances which had kept the country divided and in constant turmoil and conflict. Thus federalists were enticed to oppose more vigorously the centralists; Roman Catholics were set against adherents of the Greek Orthodox faith; Croatians and Slovenes were incited against the domineering Serbs; the urban bourgeois were encouraged to take up arms against guerrilla bands of rural Communists. In this chaotic struggle between the contending factions of the South Slav state, the Communists, fed in spirit, at least in part, by the inspiration of their mother country, Russia, appeared to advantage. This was natural. The cause of most of the people in Yugoslavia was emotionally, nationally, socially, economically, geographically closer to Russia's than to any other great Power's.

Thousands of Yugoslav peasants organized into guerrilla bands called Partisans, determined to fight to the death the Nazi and Fascist invaders, but also to resist with equal fury those who by force of arms tried to destroy their Communistic organization.

On the other hand, there were many peasants, impregnated with Nazi and anti-Communist propaganda, who saw in the warfare conducted by the Partisan guerrillas, only a renewed menace to their own safety because the ruthless activities of the Partisans were provoking the Nazis and Fascists to even greater acts of terrorism. In this fearful situation, toward the end of 1941, some peasants had organized into anti-Partisan guerrilla bands. In some instances this counter-guerrilla movement was supported by those who wanted to end the revolution by a program of compromise or appeasement. Yet stronger than the appeasing tendency of the anti-guerril-

las was the tendency to fight the enemy at any and all costs.

AFTER liberating the South Slavs, what steps should be taken to insure the happiness of these war-torn people? What should form the bases of reconstruction? First of all it should be increasingly clear that if Yugoslav unity is to be assured, some form of federalism in the political arrangement must replace the pre-war centralism, which had made possible the domination of the Serbs. How many autonomies or semi-autonomous units there will be in the Yugoslav federation is left to the future. Certainly there should be a united Serbia, a Croatia, a Slovenia, a Montenegro. Perhaps an autonomous Bosnia, Herzegovinia, or even Yugoslav Macedonia should be created. Beyond this, the idea of a still wider Balkan federation with Yugoslavia included as a single unit might be desirable, and, from an economic point of view, decidedly advantageous.

The unfortunate experiences of the Yugoslavs in the past, under dominant French, Austrian, British, German, and Italian influence, has prompted the peasantry, and this means the fighting guerrillas—the real liberators of the state—to look toward Russia rather than to western Europe and America for aid in the solution of their problem.

If liberation should be achieved by the autumn of 1944, it is estimated that fully 1,500,000 Yugoslavs will have perished in warfare, by execution, starvation, and epidemics at home or in German and Italian slavery, and by other methods of depopulation. This means a loss of about ten per cent—an astounding figure. Hundreds of villages and towns are completely destroyed; those partially ruined are beyond count. When liberation comes, about eight million people in Yugoslavia will be undernourished and inadequately clothed. There will be at least a half million recently orphaned children. The food supply will be low. For more than two years an enemy army of 525,000 men has been eating off the country, whose production in 1942, at best, was less than half of normal, owing to guerrilla warfare and other dislocations. The problem of economic rehabilitation in the entire Balkan area undoubtedly will be one of the most acute and complex of the problems at the Peace Conference.

One thing certain, the new Yugoslavia will want, more than anything else, a guaranteed freedom from tyranny. The guerrillas, especially, will demand relief from despotism and terrorism. The Yugoslavs will demand a new order of things—collective security, collaboration with neighboring peoples—a safeguard against a recurrence of the experiences of the past. They will resent and resist to the utmost any attempt to restore the old regime.

Finally, there is a genuine demand among the people for the establishment of democratic institutions. Each component part of the federated state should draft its own constitution, which should include a Bill of Rights with the minimum guarantees of freedom of speech, assembly, petition, and religion. The democratic idealism of the Yugoslav in its larger sense is best expressed

(Continued on page 390)

New Honor Comes to Tabernacle Choir

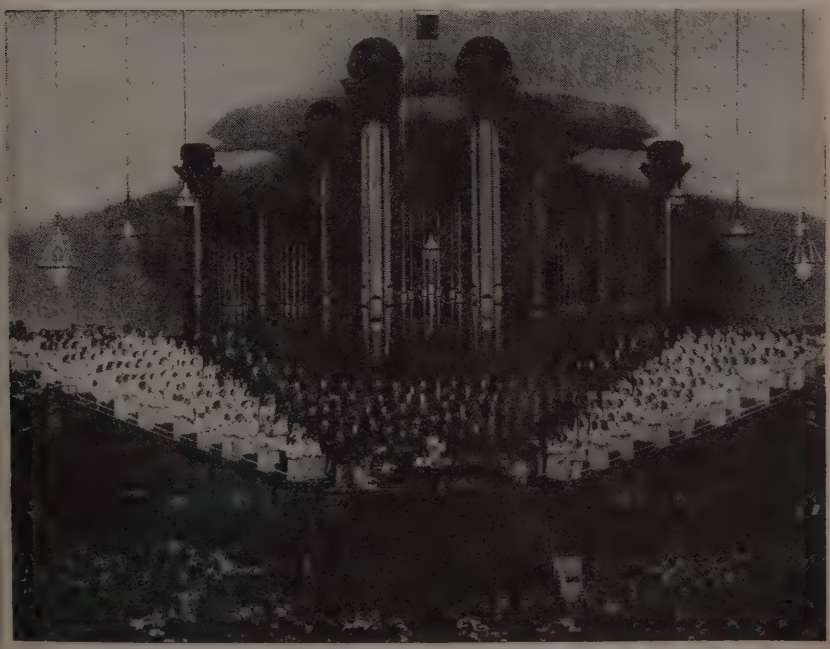
Elder J. Spencer Cornwall

Conductor Tabernacle Choir

ADJUDGED worthy of the George Foster Peabody award for "outstanding entertainment in music," the weekly broadcast of "Music and the Spoken Word" from the Salt Lake Tabernacle over KSL has brought new honors to the Church and to Utah. The George Foster Peabody award is rated as one of the outstanding awards made each year to programs and stations in recognition of meritorious public service. The adjudicating committee was made up of representatives of the University of Georgia, and the Peabody Advisory Board in co-operation with the National Association of Broadcasters.

Organized by Brigham Young in the early days of Utah, the famous Tabernacle choir has grown in numbers and in excellence, and today is rated as one of the largest and finest

(*Continued on page 390*)



SALT LAKE TABERNACLE CHOIR

Woman's Sphere

Ramona W. Cannon

WITH every great people the past is of incalculable inspiration to the living. Stories of the prowess of ancestors have ever been repeated while young hearts kindled with admiration. Latter-day Saint history is unique; it has been open to misconception and ridicule. Our young should be steeped in Mormon traditions. They should comprehend the faith and the ideals which governed the dramatic lives of their forbears. Mothers can help to create such a condition with Mormon literature. We recommend *The Story of the Mormon Pioneers* by Mabel Harmer, a tale of the journey from Nauvoo to Salt Lake Valley; the Mormon Battalion; pioneer life; the handcart pioneers; Indian battles; pioneer schools; colonizing; and the Utah War; enriched and vivified by many quotations from original letters and journals.

LADY WAVELL, addressing the Trained Nurses Association of India on its thirty-second anniversary, stated she thought she was correct in saying that quite recently there was only one trained nurse to over fifty thousand of the population. The reason appears to be that trained nurses are "regarded, paid and housed as menials," and therefore educated women will not undertake the profession (*Indian Information*, Feb. 1, 1944).

MADAME ADRIENNE BUCK, M.A. (Sorbonne), fashion designer, artist, captain in the French Army Nursing Corps, and fashion contributor to *Vogue* and *Good Housekeeping*, fled Nazi-invaded Paris and now resides in Salt Lake City. From reliable sources she receives underground news. The French women frequently play a more important part than the French men, she states, and believes that if the Nazis, as they have threatened, imprison all Frenchmen upon allied invasion, the women will still fight France's battle, co-operating with the Allies. One famous woman lawyer recently escaped to Switzerland. Important dressmakers know underground customers and send information sewed in hems of dresses. Mothers put notes in children's lunch baskets and underground workers find them—each student is assigned a certain place for his basket. There are at least 150 underground newspapers; every press is moved each week. French chic has not disappeared, though hats are made of blotting paper and braided cornhusks, and artichoke leaves are sewed together into beanies. As a substitute for gloves, hands are painted to match the color of one's gown. Shoe soles are of wood and tiny red lights appear on the toes, lighting the ground three steps ahead.

Annual Report—1943

Vera White Pohlman, General Secretary-Treasurer

OUTSTANDING accomplishments of the Relief Society during 1943 were: (1) intensified sewing service including fulfillment of an extensive quilt assignment for the Church Welfare Plan; (2) continuation of the special war services described in the 1942 annual report (*Magazine* for June-July 1943, pp. 414-418); and (3) the overwhelming response to the appeal for increased *Magazine* subscriptions (reported in detail in the issue for June 1944, pp 315-345). In addition, all usual Relief Society activities were carried forward with fairly satisfactory results, but not without evidence of the effect of wartime conditions and restrictions.

ONE HUNDREDTH ANNIVERSARY OF RELIEF SOCIETY SEWING SERVICE

1943 marked the hundredth anniversary of the beginning of sewing service in the Relief Society. It was in the Society's second year, in a meeting held October 14, 1843, that Phebe M. Wheeler, the assistant secretary, proposed "that a sewing society be appointed that garments and bed clothing may be made and given to such as are suffering cold and nakedness," and a time was appointed for this purpose. This service soon became a feature of regular Relief Society meetings and, when uniform courses of study were introduced in the Society in 1914, one meeting each month was reserved for sewing. At this meeting a variety of work is done according to the needs and the opportunities for service. Women are taught to sew and remodel for themselves; they have opportunity to sew on quilts and other articles for distribution to the needy; to earn funds for the Society by sewing on articles for sale at bazaars or to fill individual orders; to learn various other handicrafts; and to sew or knit for the Red Cross and other worthy purposes.

The quantity of articles made at Relief Society meetings throughout this century of sewing service must have been tremendous, but no Church-wide records were kept of this activity until 1942. This first year's report was, however, considered inadequate as many local Relief Societies did not at first keep account of the newly required data. Even so, this initial but incomplete report indicated this sewing service to be one of the major activities of the Society. A more complete report for 1943, and an intensified sewing program during this year to meet new assignments and new opportunities for service, have resulted in a new high record of accomplishment—a record which effectively and appropriately commemorates the hundredth anniversary of Relief Society sewing service.

According to the records kept, sewing service in the Relief Society was approximately twice as great in 1943 as in 1942. Completed articles numbered 244,636—nearly a quarter-million and double the number completed the previous year. Nearly

three - quarters million hours (709,494) were given to this service —almost twice the sewing time reported for 1942. This tremendous service was given by an average of 32,892 women per month—an increase over 1942 of only 4,187 women or 15 per cent, as compared with the increase of 109 per cent in number of articles completed and of 86 per cent in number of sewing hours. The average number of women participating in the Society's sewing service corresponds closely with, but slightly exceeds, the average number of women in attendance at Relief Society meetings. Nevertheless, this group of sewing women represents less than one-third of the total membership of the Society, and it would seem that a larger percentage might be brought into the sewing program, even though some of the members are unavailable for this service because of war work or other employment. Suggestions for emphasizing, and extending the Society's sewing program throughout the Church, and for enlisting the interest and participation of more women in the work meeting through promotion of sewing skills, appear on pages 387-9 of this issue of the *Magazine*.

Relief Society's Greatest Quilt-Making Year

Quilts constituted the largest group of classified articles in the 1943 reports. Although quilt-making has been traditional in the Relief Society for a hundred years, 1943 was doubtless the greatest quilt-making year in the history of the Society for, in addition to the usual number of quilts made for the needy, and for bazaars or to the order of individuals, the Society: (1) undertook an extensive quilt assignment to supply bishops' storehouses under the Church Welfare Plan; (2) made quilts to supply the 12 quilts or blankets specified as part of the ward first-aid kits recommended for all wards in war-risk areas; and (3) made a final check of bedding facilities of families in the wards, conducting help-one-another quilting projects both for families able to supply their own material and others. Quilts made during 1943 for all purposes numbered 23,114—an increase of 10,080 or 77 per cent over the 13,034 recorded during 1942.

The Church Welfare quilt assignment was the first uniform sewing assignment made to the Relief Societies of all the stakes of the Church since inception of the Church Welfare Plan in 1936. This assignment was in the ratio of one quilt to every one hundred Church members in the stakes, and aggregated 4,296 quilts; it was more than filled within the year, for 4,488 warm, well-made quilts, many of them of fine design and lovely coloring, were turned into bishops' storehouses for subsequent distribution to the needy. Not only did the Relief Society make these several thousand quilts but, upon authorization by the General Board, purchased the required material to the extent of several thousand dollars from Relief Society funds.

Other Church Welfare Service

Many stakes also received Church Welfare assignments for production of clothing, and some others and a few missions with self-initiated projects also made clothing for this purpose. Altogether, including the quilts, a total of 19,570 articles was

reported by Relief Societies as made and turned into bishops' storehouses during the year. Inasmuch as many of these articles were quilts requiring a considerable amount of time, the extent of sewing service for this program cannot be measured entirely in terms of articles completed. No separate count was kept of hours spent on Church Welfare sewing in Relief Society meetings.

In addition to Church Welfare sewing service at Relief Society meetings, Relief Society women responded to calls for volunteer service on other Church Welfare projects, principally food canning and drying, and sewing requiring special equipment, conducted largely at work centers in connection with stake or regional bishops' storehouses. According to Relief Society records, members of the Society gave 287,810 hours' service on such projects, of which 33,095 hours or 11 per cent were by women whose families were receiving aid, and 254,715 hours or 89 per cent represented volunteer service. The extent of service by women receiving aid reportedly decreased by 15 per cent from 1942, doubtless because fewer families were in need, but there was an increase of 49 per cent in the amount of time given by Relief Society women who were not receiving assistance.

Relief Society women also responded eagerly to the advice of the General Authorities of the Church to assist in the raising and conservation of food for their families, and took advantage of the group canning privileges offered at Church Welfare canning centers. Indications are that a tremendous quantity of food was produced and conserved for home use by women throughout the Church.

Sewing Other Than Quilts

In addition to the 23,114 quilts made during 1943, children's clothing to the number of 18,224 pieces constituted the next largest classified group of articles completed in Relief Society work meetings, followed by 14,724 pieces of men's clothing, 13,436 pieces of women's clothing, 4,607 bedding items other than quilts, and 170,531 miscellaneous articles. These miscellaneous articles—three times the number reported in 1942—reflect the extension of services by the Relief Society to meet new needs in many localities, as a result of a wartime labor shortage, such as volunteer sewing service for hospitals and recreation centers at military camps, and paid sewing service in response to appeals from both public agencies and private concerns unable to procure the service through the usual commercial channels. For example, the Relief Societies of Salt Lake City made approximately 6,000 articles for the Latter-day Saint Hospital there—44 different kinds, such as drawsheets, basin bags, towels, ether coats, bedpan covers, breast binders, doctors' caps, infants' supplies, et cetera—and, in addition, prepared from newspapers thousands of bedside bags and rectangles for sterilized cotton. They also made dozens of drapes for soldiers' club rooms from material supplied by the Red Cross, and did paid sewing for the State Board of Health and for a commercial company with an emergency war order. Similar services have been given by Relief Societies in other localities.

One sewing project of special importance was the contribution, during 1943, of 802 articles of temple clothing to the new Idaho Falls Temple by the Relief Societies of the fourteen stakes in the vicinity of this temple. The assignment, made through the General Board, was for 548 articles, but 254 additional pieces were contributed.

The 244,636 articles completed by Relief Societies during 1943 are distributed in the table on page 381, both as to kind and purpose for which made. In addition to the 19,570 articles already mentioned as completed for the Church Welfare program, 52,384 articles (80 per cent more than in 1942) were made for Relief Society purposes; that is, for charitable purposes, ward first-aid kits, for sale at bazaars, and custom sewing for pay in order to increase Relief Society funds; 49,727 articles were made for the Red Cross —not counting extensive service by Relief Society women at Red Cross centers—(11,346 or 30 per cent more than in 1942); and 122,955 articles were made for all other purposes—four times as many as in 1942. Doubtless many of these articles should have been classified as for the three major purposes for which the Society sews—for the Society itself, for Church Welfare, and for the Red Cross—but nevertheless, increased sewing during the year for other worthy causes has added to this pool of articles made for a variety of unspecified purposes, and includes the sewing service extended to various hospitals.

OTHER WAR SERVICES

As already indicated, war services described in the 1942 annual report were continued during 1943, in addition to the Red Cross and other special sewing incident to the war. Ward first-aid kits, which at the end of 1942 the General Board recommended be established by all wards considering themselves to be in war-risk areas, were reported to number 736 by the end of 1943. Furthermore, it was reported that 469 home-nursing supply chests, containing an aggregate of 9,882 articles for loaning or renting in case of illness in the community, had been established; and 538 wards stated they were maintaining current lists of trained and practical nurses residing within their boundaries, as had been requested by the General Board. Also, early in 1943, all English-speaking Relief Societies distributed to all families of the Church pamphlets issued by the General Board urging every possible precaution to preserve health through such means as proper nutrition, adequate clothing and bedding, and general care, and recommending that all families provide themselves with a family first-aid kit for use in case of disaster, accident, or household emergencies. The pamphlets also contained a recommended list of articles to constitute a family first-aid kit.

Red Cross courses in home nursing and first aid were again recommended to Relief Society women, as well as those in nutrition and other subjects, and 8,368 women completed such courses in 1943 in addition to 10,222 in 1942—a total of 18,590 Red Cross courses completed by Relief Society women during these two

years, 15,185 of them relating to home nursing and first aid.

During 1943, stake and ward Relief Societies invested surplus funds in war bonds to the extent of $22,251.37, approximately the same amount as during the previous year, making a total war bond investment during these two years of $44,703.08.

Representatives of the General Board of Relief Society and of stake and local Societies are serving on various state and local committees related to the war effort; including various Red Cross committees; Civilian Defense committees; state and local women's salvage committees; U.S.O. committees; state and local nutrition and food conservation committees; state and community health organizations; committees on war relief; and committees relating to day care for children of working mothers. In some areas direly needed assistance has been given in recruiting workers for harvesting and processing agricultural products.

The Relief Society Magazine, monthly publication of Relief Society, carries frequent announcements relating to the salvage program, to the need for nurses, and articles relating to servicemen, including discharged veterans.

RELIEF SOCIETY AS USUAL

Notwithstanding the adverse effects of war conditions, including increased employment of women, unusual shifts in population, and greater demands on the time of women in Red Cross and various other community war services, and in home and farm work because of local labor shortages, the Relief Society's usual two-fold program of education for members and of service for others was continued as usual, with the service program augmented by the additional sewing and other special services already mentioned.

Relief Society Meetings Held

Altogether, 76,303 meetings were held during 1943 by ward and branch Relief Societies, stake and mission officers, and the General Board. This represented an increase of 1,646 meetings or 2 per cent over the previous year. All types of ward meetings increased (except ward preparation meetings which decreased slightly) and all types of stake meetings declined (except meetings of stake and ward officers held in lieu of union meetings which increased). These several meetings, with extent of increase or decrease are listed in the table on page 380. The decline in ward preparation meetings for officers and class leaders is regrettable in view of the purpose and importance of this meeting recommended to be held monthly during the eight-month period when meetings for members are held weekly. Theology meetings for members, also recommended to be held monthly during the eight-month period totaled 32,187, and a similar number of local preparation meetings would be expected. These, however, numbered only 7,018, indicating that preparation meetings should be from four to five times as extensive as at present. The General Board is preparing specific suggestions for the conduct of these meetings which it is hoped will help increase the number held and result

in a corresponding improvement in the conduct of Relief Society work. The continued decline in stake meetings was due to wartime travel restrictions. The principal explanation of the one exception, an increase in number of meetings held in lieu of union meetings, was the series of regional and stake discussion meetings conducted during the fall of 1943 by representatives of the General Board with special permission of the First Presidency, which reached 142 stakes and mission districts in the Western States.

The regular ward Relief Society meetings for members (weekly during eight-month period October through May, and monthly during four-month period May through September) totaled 55,758—an increase of 1,514 or 3 per cent from 1942, despite the fact that the number of local organizations decreased by 38. This increase therefore indicates expansion toward the full Relief Society program by some local Societies operating on a partial basis.

Following the trend of the previous year, attendance at Relief Society meetings again declined in 1943, but, like the decline in membership, at a greatly slackened rate. The drop in average attendance during 1943 was 2,574 or 8 per cent, whereas the decline the previous year was 24 per cent or nearly 10,000 less members at Relief Society meetings each week. On the average, in 1943, there were 28,696 members in attendance at each meeting, representing 28 per cent of the total enrollment. It must be remembered that average attendance does not indicate the total number of members who attended at one time or another during the calendar year, and that the number of different members attending once or more during the year would be considerably greater. Reduced attendance again reflects war conditions and greatly increased employment of women. Nevertheless, it is believed that this attendance record might be improved and that Relief Society officers throughout the Church might well refer again to the suggestions of the General Board given in Bulletin 27, dated September 3, 1942, with a view to increasing attendance at Relief Society meetings by those women who are able to participate.

The popularity of the four weekly meetings for members is indicated in the following summary table of average attendance in relation to type of lesson presented.

Average Attendance at Local Relief Society Meetings

	Theology and Testimony	Work-and-Business	Literature	Social Science	All Meetings
Wards in Stakes	27,140	23,981	23,679	23,760	24,639
Branches in Missions	5,047	3,731	3,790	3,661	4,057
All Relief Societies	32,187	27,712	27,469	27,421	28,696

The first meeting of the month, devoted to theology and testimony-bearing, continued to be the best attended meeting, both in the stakes and in the missions. The second meeting of the month, devoted to sewing and other work, ranked second in attendance; the fourth meeting day, where social science lessons are presented, slightly exceeded in attendance the third meeting of the month devoted to study of literature. This was true in the wards, but in the missions the attendance at the literature meeting was second to that of theology. The home topic, recommended for optional use in the second meeting of the month, was reported used in one-half of these meetings—in 8,944 of the total of 17,441 work-and-business meetings held. However, these topics were provided by the General Board for only eight months or two-thirds of the total meetings held, and it would therefore appear that about three-fourths of the local Relief Societies used this optional topic during the eight winter months—a decline from 1942 when the reports indicated their use during the winter months in almost all ward Relief Societies. A statement on page 387 of this issue of the *Magazine* announces discontinuation of these topics for the future; and suggests a variety of educational and cultural features which might be planned by the local Societies themselves to be conducted simultaneously with the sewing program, the major activity of this meeting.

As in 1942, the 1943 report indicates that only about half of the local Relief Societies have meetings on Tuesday, the traditional Relief Society meeting day. Because of transportation problems incident to the war, many local Societies have found it expedient to meet prior to or in connection with Sunday School, or simultaneously with some other ward meetings.

Relief Society Membership

As of the end of 1943, there were 103,909 members enrolled in Relief Society. This count represented a further decline from the peak year of 1941, but the loss—3,373 or 3 per cent—was much less than during 1942 when 8,000 or 7 per cent fewer members were enrolled. The membership decrease in both years is attributed principally to the unusual population shifts throughout the country, occasioned by war employment and other war conditions, and the resulting lack of affiliation with the Relief Society by members in their new, and often temporary, locations. In both years, also, many Relief Societies cleared their rolls of names of women who joined the Society during the preceding four-year membership campaign for 100,000 members, some of whom were not genuinely interested. In view of these conditions, the greatly lessened rate of decline in membership is heartening, as is the fact that many employed women and others unable to attend meetings value and retain their membership. Actually, there were 12,500 admittances to membership in 1943—more than in 1942—indicating continued recruitment of new members and affiliation with the Society in new localities by the majority of members who had moved. Removals and resignations accounted for 14,781 separations from membership, and death, for

1,092. It is also encouraging that the membership decline was little more than 3,000 in view of the fact that the reports indicate nearly 6,000 fewer families known to Relief Society in the various wards and branches. The decreased count of families is another indication of population shifts incident to war, and the attendant lack of affiliation with organized branches of the Church in new localities.

A geographic distribution of the 103,909 members among the 2,235 local Relief Societies appears on page 382. This table shows the number of local Relief Societies and number of Relief Society members in the United States and in 21 other countries. For countries in Continental Europe, from which no reports have been available since the onset of war, the latest available figures, those for 1938, are used. This table shows that in the United States there are one or more Relief Societies in every state (except New Hampshire), in the District of Columbia, and in the territories of Alaska and Hawaii. The New England Mission recently reported (April issue of *Magazine*, p. 232) the organization during 1943 of a Relief Society at Concord, New Hampshire, completing the list of states with organized branches, but no report was received from this new Society for 1943. More than half the members of the Society are concentrated in Utah, in approximately one-fourth of the local Relief Societies.

Another distribution of members —according to assignments in the Society—appears on page 379. As is usual, approximately half (51,728) of the total membership is assigned to serve in one or more capacities in the organization as officers, class leaders, special workers, or visiting teachers. In addition, many of those not classified as holding one of these positions serve on various committees in local Societies.

From this same table it is gratifying to note that the number of members subscribing for *The Relief Society Magazine* advanced from 53 per cent in 1942 to 64 per cent in 1943. All groups of officers and the general membership shared in the subscription increase. Detailed information on the growth of *Magazine* subscriptions, a major accomplishment during 1943, appeared in the June issue of the *Magazine*, pages 315 to 345.

Visiting Teaching

The effect of war conditions is also reflected in the Society's visiting teaching program. The 1943 report indicates slight but continued decreases in the number of visiting teachers' districts, the number of women serving as visiting teachers, the number of visits made, and the number of families found at home. There were 28,897 visiting teachers at the end of 1943, but nearly 4,000 additional teachers are needed in order for each of the 16,316 districts to be supplied with the traditional number of two visiting teachers each. Visits made totaled 1,180,887; and two-thirds of the families visited were found at home, indicating that on the average 7 visits per family were attempted, on 5 of which families were found at home, as compared with the expected 12 monthly visits per year. The decline was

partly due to gasoline rationing and increased employment of women. To help with these conditions, the General Board, early in 1942, recommended that sub-districts might be formed with one teacher visiting alone a fewer number of families in her immediate neighborhood. Where distance made even this plan impracticable, communications by mail or telephone in lieu of visits, were urged. These communications in lieu of visits increased by 10,000 to 27,682 in 1943, but not sufficiently to offset the decline of more than 15,000 in number of visits attempted. The drop in number of actual visits was not so precipitous as in 1942, when 75,000 fewer visits were attempted. Nevertheless, it is a matter of concern that 90,516 fewer visits were attemptd in 1943 than in 1941, immediately preceding the war.

The average monthly number of families making contributions to the Society through the visiting teachers increased by nearly 3,000 to 41,777, but, even so, constituted barely one-fourth of the total families of the Church. The ratio would of course be higher if computed on the basis of number of different families contributing once or more during the year. Contributions received by the visiting teachers during the year aggregated $126,321.49, of which $74,064.80 went into the charity fund, and $52,256.69 into the general fund.

Compassionate Services

It is not possible to measure fully the extent of compassionate service given by Relief Society women in their communities. Only a few of the many ways in which they administer to those in sorrow or distress can be satisfactorily counted, such as visits to the sick and homebound, days' care of the sick, preparation of bodies for burial, and assistance in connection with funerals, but these few items serve to give some idea of the kind and extent of these services.

All of these types of services declined in extent from 1942 except paid care of the sick which increased by 238 days or 35 per cent to 925 days. Altogether, a total of 14,416 days' care of the sick was reported, the majority of which, 13,491 days, was volunteer service by Relief Society women. It is hoped that the slight decrease of 667 days' care of the sick indicates less need for this service. The increase in paid care doubtless reflects the greater unavailability of women for volunteer service due to wartime employment, and greater utilization of the Society's charity funds for paid care for those unable to meet this expense themselves. The number of visits to the sick and homebound totaled 108,571, a decrease of 7,435 or more than 6 per cent from the previous year. This drop may likewise reflect less need for the service or greater unavailability of women to make the visits, or both.

The preparation of bodies for burial, a unique service among women's organizations, declined slightly to 870 during 1943. The number of instances in which complete preparation was provided, where services of a mortician were not available, almost doubled from 252 in 1942 to 435 in 1943 or 73 per cent. This is attributed chiefly to a more complete report of this service. On the

other hand, a decrease of 31 per cent was noted in the number of bodies with which the Relief Society assisted only with respect to the dressing, which dropped from 630 to 435. Assistance in connection with funerals, such as decorating the chapel, arranging floral offerings, and giving any needed service to bereaved families, decreased from 4,315 to 4,045 or 6 per cent.

Funds Expended

Total disbursements of local, stake, and mission Relief Societies and the General Board during 1943 aggregated $440,602.32, a decline of $21,739.79 or 5 per cent from disbursements of 1942. Of this amount $92,185.88 was spent for charitable purposes, and $348,416.44 for general operating expenses and the Society's educational work. The charitable disbursements represented an increase over 1942 of $4,303.56 or 5 per cent which may be attributed principally to authorization by the General Board of the use of Relief Society charity funds for the purchase of materials for the 1943 quilt assignment for the Church Welfare Plan. Also partly accounting for this increase was the procurement of supplies for ward first-aid kits, also authorized to be purchased from the charity fund. On the other hand, disbursements for general purposes declined by $26,043.35 or 7 per cent to $348,416.44. The charity disbursements, in addition to the purposes indicated, went for direct relief to needy families, payments for health work, and other Relief Society welfare projects. In addition, commodities with an estimated value of $3,900.07 contributed to the Relief Society, including donations in kind received by visiting teachers, were distributed to the needy, bringing total charity disbursements to $96,085.95 and total expenditures to $444,502.39. Total net assets of the Society as of the end of 1943, including cash on hand, wheat trust funds, war bonds and other invested funds, value of real estate and buildings, furniture and other property, were reported to be $1,315,630.25.

Conclusion

Space limitations preclude inclusion in this report of the many interesting accounts of Relief Society activities received in narrative reports from stakes and missions, but many of these will appear in future issues of the *Magazine* as "Notes from the Field." A comment from the narrative report of Rexburg Stake provides an appropriate conclusion to the foregoing summary of accomplishments, and an indication of the spirit of Relief Society women throughout the Church:

"The mere recounting of events can never bring to the reader's mind the time, labor and devotion put into the work of the Relief Societies by the loyal and faithful women of its organization. We are deeply grateful, as a board, that we have been privileged to assist our sisters in this noble work and we face the difficult future with a firm faith in the success of the Relief Society cause."

RELIEF SOCIETY

of the Church of Jesus Christ of Latter-day Saints

SELECTED DATA

from the

ANNUAL FINANCIAL AND STATISTICAL REPORT

Calendar Year, 1943

Compiled in the office of the General Board from reports submitted by local wards and branches, by stakes and missions, and from the accounts of the General Board

Vera White Pohlman, General Secretary-Treasurer

DISBURSEMENTS

Disbursements	Wards and Branches	Stakes and Missions	General Board	Total
Cash Disbursements				
Charitable Purposes	$ 73,445.01	$ 9,095.18	$ 9,645.69	$ 92,185.88
All other Purposes	179,790.00	40,304.92	128,321.52	348,416.44
Total Cash	$253,235.01	$49,400.10	$137,967.21	$440,602.32
Merchandise				
Value of Merchandise Distributed for Charitable Purposes	3,900.07			3,900.07
Total Disbursements	**$257,135.08**	**$49,400.10**	**$137,967.21**	**$444,502.39**

MEMBERS

Members, January 1, 1943		**107,282**
Increase—Admitted to Membership during Year	12,500	
Decrease	15,873	
Removed or Resigned	14,781	
Died	1,092	
Net Decrease During Year		**3,373**
Members, December 31, 1943		**103,909**

Distribution of Members According to Assignment and "Relief Society Magazine" Subscriptions as of December 31, 1943

	Members	Magazine Subscriptions Number	Per Cent
Totals	**103,909**	**66,790½**	**64.27**
General Officers and Board Members	24	24	100.00
Stake Officers and Board Members	1,519	1,464	96.37
Mission Presidents and Officers	220	160	72.72
Ward and Branch Executive Officers	8,778	6,280	71.54
Other Officers	4,455	3,656	82.06
Class Leaders	7,835	6,700	85.51
Visiting Teachers	28,897	43,506½	59.82
All other Members	52,181		

COMPARATIVE FINANCIAL AND STATISTICAL DATA

	1943	1942	Change 1942 to 1943[1]	
	Number or Amount	Number or Amount	Number or Amount	Per Cent
Organizations				
Districts	**182**	**180**	**+2**	**+1.11**
Stakes	145	143	+2	+1.39
Missions	37	37		
Local Organizations	**2,235**	**2,273**	**—38**	**—1.67**
Wards in Stakes	1,282	1,276	+6	+ .28
Branches in Missions	953	997	—44	—4.41
Members	**103,909**	**107,282**	**—3,373**	**—3.14**
General Officers and Board Members	24	23	+1	+4.34
Stake Officers and Board Members	1,519	1,537	—18	—1.17
Mission Presidents and Other Officers	220	166	+54	+32.53
Ward and Branch Executive Officers	8,778	9,125	—347	—3.80
Other Officers	4,455	4,514	—59	—1.30
Class Leaders	7,835	7,732	+103	+1.33
Visiting Teachers	28,897	29,371	—474	—1.61
All Other Members	52,181	54,814	—2,633	—4.80
Families, L. D. S., Total	**171,488**	**177,027**	**—5,579**	**—3.15**
L. D. S. Families in Stakes	148,610	153,685	—5,075	—3.30
L. D. S. Families in Missions	22,838	23,342	—504	—2.15
Activities				
Total Meetings Held	**76,303**	**74,657**	**+1,646**	**+2.20**
Meetings Held in Wards and Branches	**73,889**	**72,056**	**+1,833**	**+2.54**
Regular Ward Meetings for Members	55,758	54,244	+1,514	+2.79
Visiting Teachers' Training Meetings	8,157	8,005	+152	+1.89
Ward Preparation Meetings	7,018	7,024	—6	— .08
Ward Conferences Held	1,772	1,611	+161	+9.99
Ward Conference Preliminary Meetings	1,184	1,172	+12	+10.23
Average Attendance at Regular Meetings for Members	28,696	31,270	—2,574	—8.23
Per Cent of Members Represented by Average Attendance	27.61	29.15		
Meetings Held in Stakes and Mission Districts	**2,414**	**2,568**	**—154**	**—5.99**
Stake and Mission District Board Meetings Held	1,437	1,621	—184	—11.35
Stake and Ward Officers (Union) Meetings Held	366	419	—53	—12.64
Meetings Held in Lieu of Union Meetings	499	393	+106	+26.97
Relief Society Session at Quarterly Conference	112	135	—23	—17.03
Number Held	91	104	—13	—12.50
Part-Time of Regular Session	21	31	—10	—32.25
General Board Meetings Held	**32**	**33**	**—1**	**—3.03**
Sewing Service at Relief Society Meetings				
Average Number of Women Sewing Monthly	**32,892**	**28,705**	**+4,187**	**+14.58**
For Red Cross	7,937	7,721	+216	+2.79
For All Other Purposes	24,955	20,984	+4,011	+19.11
Number of Hours Given	**709,494**	**381,868**	**+327,626**	**+85.79**
For Red Cross	155,795	100,125	+55,670	+55.60
For All Other Purposes	553,699	281,743	+271,956	+96.52

Articles Completed	**244,636**	**116,882**	**+127.754**	**+109.30**
For Society	**52,384**	29,048	+23,336	+80.33
For Church Welfare	**19,570**	19,446	+124	+.63
For Red Cross	**49,727**	38,381	+11,346	+29.56
All Other	**122,955**	30,007	+92,948	+309.75
Kinds of Articles				
Quilts	**23,114**	13,034	+10,080	+77.33
Other Bedding	**4,607**	4,610	—3	—.065
Children's Clothing	**18,224**	25,323	—7,099	—28.03
Women's Clothing	**13,436**	10,141	+3,295	+32.49
Men's Clothing	**14,724**	7,908	+6,816	+86.19
Other	**170,531**	55,866	+114,665	+205.25
Visiting Teaching				
Number of Visiting Teachers' Districts	**16,316**	16,344	—28	—.17
Families Visited	**1,180,887**	1,196,168	—15,281	—1.27
Not Home	**384,675**	376,031	+8,644	+2.29
Home	**796,212**	820,137	—23,925	—2.91
Per Cent Home	**67.42**	68.56		
Average Monthly Number Making Contributions	**41,777**	38,879	+2,898	+7.45
Number of Communications in Lieu of Visits	**27,682**	17,518	+10,164	+58.02
Other Activities				
Visits to Wards by Stake Officers	**6,229**	6,258	—29	—4.63
Visits to Sick and Homebound	**108,571**	116,006	—7,435	—6.40
Number of Days' Care of Sick	**14,416**	15,083	—667	—4.42
Number of Days' Volunteer Service	**13,491**	14,396	—905	—6.28
Number of Days Paid by Society	**925**	687	+238	+34.64
Bodies Prepared for Burial	**870**	882	—12	—1.36
Complete Preparation	**435**	252	+183	+72.61
Dressing Only	**435**	630	—195	—30.95
Number of Funerals at Which Relief Society Assisted	**4,045**	4,315	—270	—6.25
Hours of Service on Church Welfare Projects	**287,810**	210,346	+77,464	+36.82
By Relief Society Women Receiving Aid	**33,095**	38,945	—5,850	—15.02
By All Other Relief Society Women	**254,715**	171,401	+83,314	+48.60
Relief Society Magazine Subscriptions	**66,790½**	56,500	+10,290½	+18.21
Number Ward First-Aid Kits	**736**			
Number Ward Home-Nursing Supply Chests	**469**			
Number Articles in Nursing Chests	**9,882**			
Number Wards Maintaining List of Nurses	**538**			
Relief Society Women Completing Red Cross Courses	**8,368**	**10,222**	**—1,854**	**—18.13**
Home Nursing	**4,970**	3,839	—1,131	—29.46
First Aid	**2,314**	4,062	—1,748	—43.03
Nutrition	**726**	1,701	—975	—57.31
All Other	**358**	620	—262	—42.25
Cash Disbursements	**$440,602.32**	**$462,342.11**	**—$21,739.79**	**—4.70**
Charitable Purposes	**92,185.88**	**87,882.32**	+4,303.56	+4.89
All Other Purposes	**348,416.44**	**374,459.79**	—26,043.35	—6.95

[1] Increases designated by +; decreases by —. No entries for 1942 opposite four items under "Other Activities" as these activities were initiated in 1943.

Geographic Distribution of Relief Society Organizations and Members, December 31, 1943

Location	Stakes		Missions		Totals	
	Organizations	Members	Organizations	Members	Organizations	Members
United States	**1,242**	**86,471**	**513**	**8,123**	**1,755**	**94,594**
Alabama			10	106	10	106
Alaska			1	8	1	8
Arizona	71	3,841	9	172	80	4,013
Arkansas			3	91	3	91
California	107	7,475	64	1,045	171	8,520
Colorado	17	763	15	273	32	1,036
Connecticut			3	30	3	30
District of Columbia	2	113			2	113
Florida			17	446	17	446
Georgia			12	218	12	218
Hawaii	11	517	42	555	53	1,072
Idaho	268	14,501	7	121	275	14,622
Illinois	6	247	10	102	16	349
Indiana			11	294	11	294
Iowa			7	108	7	108
Kansas			8	101	8	101
Kentucky			3	37	3	37
Louisiana			14	276	14	276
Maine			6	47	6	47
Maryland	4	149			4	149
Massachusetts			7	55	7	55
Michigan			11	175	11	175
Minnesota			7	154	7	154
Mississippi			9	150	9	150
Missouri			9	218	9	218
Montana	1	14	28	638	29	652
Nebraska			7	119	7	119
Nevada	33	1,567			33	1,567
New Hampshire[1]						
New Jersey	1	27	6	46	7	73
New Mexico	10	234	14	152	24	386
New York	6	155	17	180	23	335
North Carolina			15	160	15	160
North Dakota			1	6	1	6
Ohio			10	180	10	180
Oklahoma			6	85	6	85
Oregon	22	1,159	16	241	38	1,400
Pennsylvania	1	36	13	143	14	179
Rhode Island			2	13	2	13
South Carolina			14	260	14	260
South Dakota			2	14	2	14
Tennessee			4	35	4	35
Texas	2	73	35	389	37	462
Utah	621	52,605			621	52,605
Vermont			1	13	1	13
Virginia	1	104	7	88	8	192
Washington	15	531	13	304	28	835
West Virginia			4	95	4	95
Wisconsin	3	93	5	54	8	147
Wyoming	40	2,267	8	126	48	2,393
Other Countries[2]	**40**	**1,913**	440	7,402	**480**	**9,315**
Argentina			15	180	15	180
Australia			10	225	10	225
Austria			1	47	1	47
Brazil			6	85	6	85
Canada	33	1,754	19	297	52	2,051
Czechoslovakia			2	51	2	51
Denmark			7	241	7	241
France			10	120	10	120
Germany			107	2,230	107	2,230
Great Britain			51	551	51	551
Mexico	7	159	18	325	25	484
Netherlands			15	267	15	267
New Zealand			51	619	51	619
Norway			13	360	13	360
Palestine			2	27	2	27
Samoa			46	655	46	655
South Africa			7	83	7	83
Sweden			11	275	11	275
Switzerland			12	271	12	271
Tahiti			15	247	15	247
Tonga			22	246	22	246
Totals	**1,282**	**88,384**	**953**	**15,525**	**2,235**	**103,909**

[1]New Hampshire, the only state not appearing heretofore in the geographic distribution, now has a Relief Society at Concord, but no report was received from this new branch, organized during 1943.

[2]Figures for countries in Continental Europe are for 1938, the latest available.

Time, Energy, and Fatigue Costs of Housekeeping Activities

Claire P. Dorius

I pledge allegiance to the United States of America, and promise to keep myself physically and mentally fit, because it is my first responsibility as a citizen.—Mary K. Browne, Deputy Director (National Fitness Program, Office of Civilian Defense, Washington, D. C.)

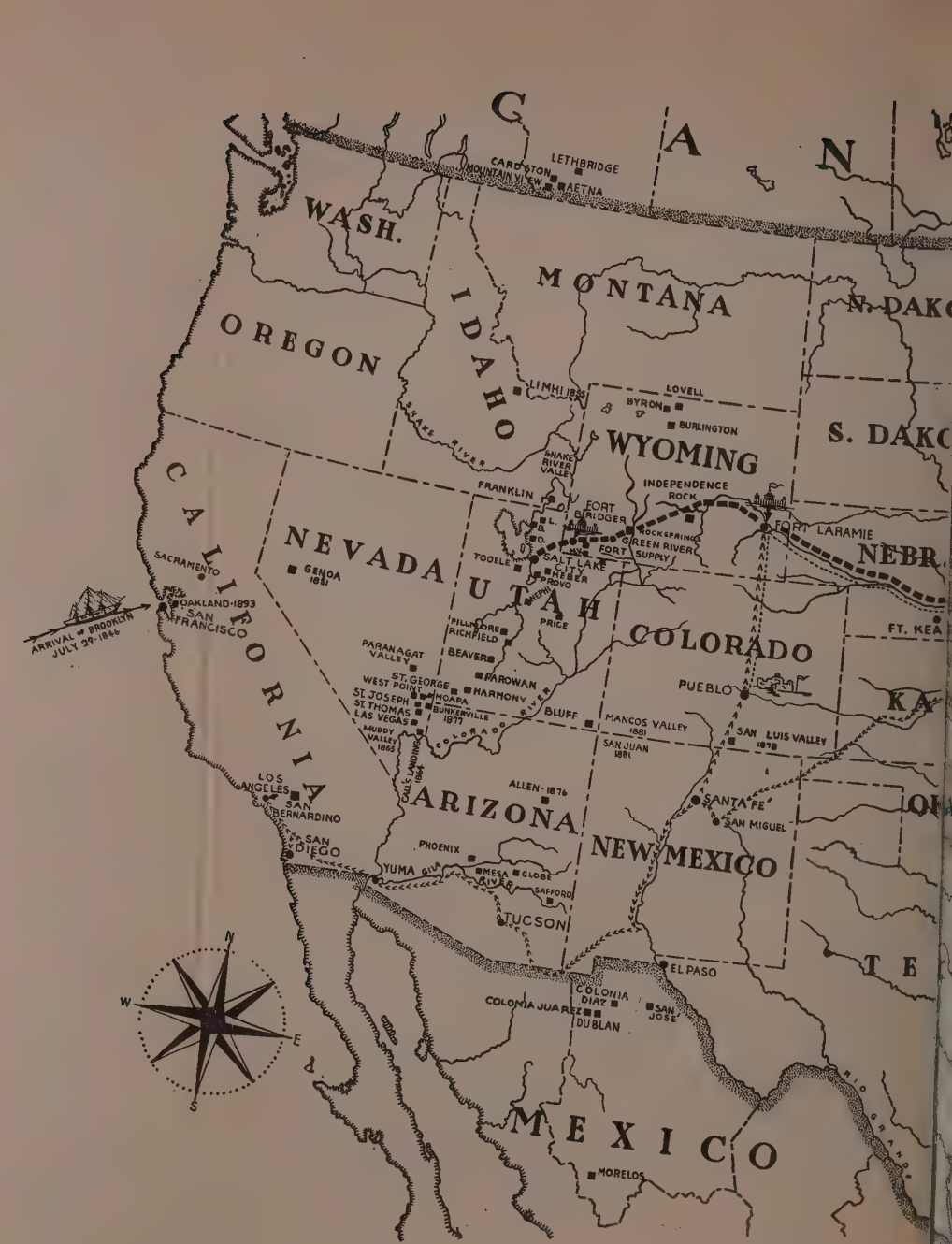
FORTUNATE are the homemakers who have developed the right kind of philosophy toward homemaking. Our mental attitude regarding the job before us is extremely important. Through experience and training we build our philosophies of life. These philosophies differ as men and women differ. A family's philosophy of life forms a basic guide for the conduct of its members. The goals of homemaking grow out of this philosophy. It may take years to reach some of these goals, others will come more quickly.

Much of the success and happiness we achieve in homemaking comes by having the right attitude toward the work we have to do. "An attitude," says Thomson, "is the result of habitual modes of conduct and in turn becomes a determiner of future conduct." The man and wife who are responsible for the shaping of the new home life begin their task with two sets of attitudes which they have developed out of their past experiences and the system of behavior of the family from which each has come. Their shared experiences and methods of behavior build a third set of attitudes. These three sets of attitudes form the basis of the new family's philosophy.

Management and the direction of the physical activities in the home are an inseparable part of the building of family life. In a large measure, the character of the home is determined by the managerial ability and the personal qualities of the woman who assumes the responsibility of the homemaker. The efficient use of the time and energy she has at her disposal determines to a great extent her success or failure.

It is possible to increase the interest in homemaking, which leads toward success, by working out a plan of your own. Questions such as the following may serve as a good checkup: Am I spending my time on the things that mean the most to my family? Do I spend time enough in the companionship of my husband and children? Do I spend enough time in planning my work? Have I trained my family to share in the homemaking activities? Am I spending sufficient time in sleep and rest? In personal care? In activities outside of the home? Have I the right attitude toward my homemaking responsibilities? What improvements can I make in my time-spending practices? Physical fitness is necessary if one expects to measure up to the above questions. Fatigue is often the stumbling block

(Continued on page 391)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LIMHI
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BYRON
BURLINGTON
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FRANKLIN
INDEPENDENCE ROCK
FORT BRIDGER
ROCK SPRINGS
GREEN RIVER
FORT SUPPLY
FORT LARAMIE
SALT LAKE CITY
OGDEN
PROVO
TOOELE
GENOA 1851
SACRAMENTO
OAKLAND 1893
SAN FRANCISCO
ARRIVAL of BROOKLYN JULY 29 1846
FILLMORE
RICHFIELD
PARAGONAT VALLEY
BEAVER
PAROWAN
PRICE
FT. KEA
ST. GEORGE
WEST POINT
HARMONY
HEBER
PUEBLO
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ST. THOMAS
LAS VEGAS
MOAPA
BUNKERVILLE 1877
BLUFF
MANCOS VALLEY 1881
SAN JUAN 1881
MUDDY VALLEY 1865
LOS ANGELES
SAN BERNARDINO
SAN DIEGO
ALLEN 1876
SANTA FE
SAN MIGUEL
PHOENIX
YUMA
MESA
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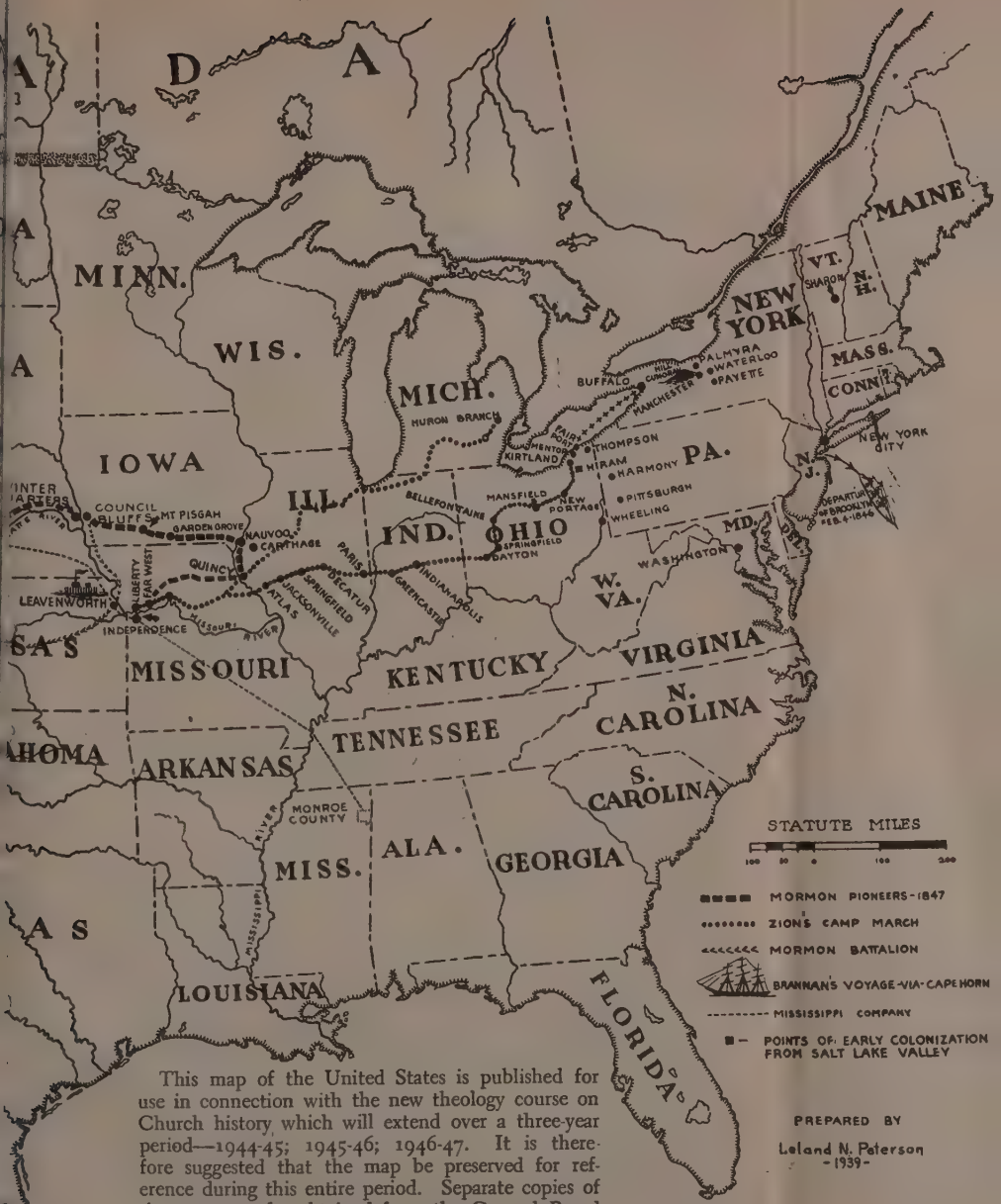


This map of the United States is published for use in connection with the new theology course on Church history which will extend over a three-year period—1944-45; 1945-46; 1946-47. It is therefore suggested that the map be preserved for reference during this entire period. Separate copies of the map may be obtained from the General Board of Relief Society, 28 Bishop's Building, Salt Lake City, 1, Utah, at 5 cents each, postpaid.

EDITORIAL

VOL. 31 JULY 1944 NO. 7

Appropriate Relief Society Programs

DURING the summer months Relief Society activities are somewhat limited. This allows time for us to pause and consider the many blessings and opportunities the Society affords us. At this time we might also meditate with profit upon the character and greatness of Relief Society, and review our own activities in relation to this organization.

Relief Society was organized "under the Priesthood after a pattern of the Priesthood," not only for "the relief of the poor, but for the accomplishment of every good and noble work." Inspiration has guided its destiny, and intrinsic worth has characterized its activities. Its program has contributed to the joy and advancement of tens of thousands of Latter-day Saint women, and its benevolent administrations have called forth the gratitude of countless numbers of persons.

When an organization has such a birth, such a history, and such worthy purposes, care must constantly be exercised to maintain its activities on a high plane, reflecting the spirit and dignity of the organization.

Sometimes, however, because of lack of experience within the Society with its accompanying lack of understanding and appreciation, or because of a desire to catch interest by bringing something new and different into the Society, activities are conducted which are not in harmony with the character of Relief Society. This is particularly true in regard to social and recreational activities.

Programs in which women, in an effort to amuse and entertain, bedeck themselves in extreme costumes, which are ugly and sometimes even offensive, are not in keeping with the dignity of Relief Society. When programs require men, it is more appropriate to use men than to have women impersonate them. It is unbecoming in Relief Society gatherings to burlesque things for which we should have respect or reverence. Coarse humor and vulgarity have no place in Relief Society.

Relief Society programs and entertainments need not necessarily be somber and formal; under certain circumstances, light highly entertaining programs may be given with propriety. They should, however, always be more than inane time wasters which contribute nothing to the enjoyment or advancement of Relief Society women.

All activities of Relief Society should be worthy of the time of Latter-day Saint women and should reflect the ideals and standards of our great and worthy organization.

—B.S.S.

Notes TO THE FIELD

Modifications in Work Meeting Program

Home Topics Discontinued

IN recognition of the emphasis now being placed upon Church Welfare sewing and in view of the continued need for time for regular Relief Society sewing and for promotion of sewing skills, and also in response to numerous suggestions from Relief Society women, the General Board is discontinuing the home topics' course heretofore prepared for optional use on work-and business day, and also the song practice heretofore recommended. The home topic has served an important function in Relief Society, and, where used, Relief Society members have been greatly benefited by it. However, reports indicate that it is confusing to include a formal lesson on the sewing day and that the lesson infringes upon the sewing time to such an extent that it frequently becomes necessary to hold the sewers until a late hour or have them return another day; therefore, it is considered advisable to terminate the course.

Sewing To Be Major Activity

Hereafter, sewing will be the major activity on the second Tuesday of each month, and the meeting will be known as the "work meeting" rather than "work-and-business meeting" as heretofore. Wards will plan the day for themselves, specifying the hours of the meeting according to the amount of sewing to be done and local conditions. Women who cannot meet for the entire specified period are to be welcomed at any time during the period and are to be given credit on the roll for being in attendance.

In planning for the meeting, sewing assignments for the Church Welfare Plan should receive first consideration. The General Board recommends that, insofar as possible, Church Welfare sewing be done at the regular work meetings. It is recognized that a limited number of sewing machines may, in some instances, make it necessary for the women to do some sewing at home. Nevertheless, if well planned, much of the Church Welfare sewing can be done in the monthly sewing meetings. Relief Society officers should bear in mind that the Welfare sewing assignment is on an annual basis allowing twelve months for the completion of articles. It is more advantageous to the Society and more considerate of the women to budget the assignment over a twelve-month period, rather than to rush it through in a short period of time, largely for the sake of getting it off hand.

Regular Relief Society sewing, any Red Cross sewing (See Blue Bulletin No. 24, February 19, 1942, page 10), and sewing for other worthy purposes should also be done at the monthly work meetings. Membership is sufficiently large in most local Societies to have part of the group sew for the Church Wel-

fare Program, and for others to work on regular Relief Society, Red Cross, or other sewing. In fact, the 1943 annual report (see page 370 of this issue) reveals that on the average less than one-third of the members participate in the sewing program at present.

Activities Related to Sewing

In addition to required sewing, the General Board approves of activities at the work meeting related to sewing and homemaking, provided they do not interfere with nor displace required sewing. Relief Society has always maintained that women should be trained in sewing and homemaking skills and should be given opportunity for development along these lines. Many Relief Society women need instruction in simple sewing; many do not know how to quilt; many early-day crafts and sewing skills have almost disappeared and need to be revived and preserved. Many women have creative fingers, but need guidance in creative designing. New and better methods of performing homemaking tasks are always needed and appreciated by Relief Society women. This phase of the work-meeting program presents a new challenge to Relief Society leaders.

Following is a suggestive list of activities related to sewing and homemaking suitable for use at the work meeting:

1. Remodeling
2. Rug making—rag, crochet, hook, etc.
3. Crocheting and knitting
4. Invisible mending and patching
5. Quilting (Young women should be taught to quilt.)
6. Making of children's clothing—panties, slips, robes, dresses, etc.
7. Demonstrations on the making of slip covers, drapes, curtains
8. Making of accessories for suits and dresses—collar and cuff sets, etc.
9. Making of luncheon sets
10. Demonstrations of the techniques of plain sewing, such as making bound and worked buttonholes, setting in sleeves correctly, making patch pockets, etc.
11. Displaying and explaining specific arts and crafts
12. Demonstrations in the use of patterns (A pattern box for an exchange of patterns might be appreciated.)
13. Personal sewing (If there is not sufficient sewing for all to take part, women should be allowed to work on their own personal sewing, such as darning, mending, fancy work, crocheting, knitting, etc.)

Additional information relating to these and other suggestive activities will, from time to time, appear in the *Magazine*, both in special articles and in "Notes From the Field." Relief Societies are urged to send in reports, for publication in the "Notes," of sewing activities which they find to be helpful and popular.

Educational and Cultural Features

Educational and cultural features in harmony with the ideals and standards of Relief Society, if desired, may be conducted simultaneously with sewing, provided such features do not interfere with nor in any way displace sewing. (See Editorial: "Appropriate Relief Society Programs" in this issue of the *Magazine*, p. 386.)

Following is a suggestive list of such activities. The list is in two divisions: (1) activities suitable for days when there is a great deal of sewing and when sewing machines may be in use; and (2) activities suitable for less busy, quieter days:

Activities for Busy Days

1. Community Singing
   a. Rounds and fun songs
   b. Church hymns
   (Along with these, a short history of the hymn could be given and discussed. See *Stories of Latter-day Saint Hymns*, by George D. Pyper, and Mission Lessons, "Latter-day Saint Hymns," *Relief Society Magazine*, July 1941 through February 1942.)
2. Short Expositions by Relief Society Members
   (At a previous meeting women could be told to come prepared to briefly present these subjects.)
   a. A travel incident
   b. A missionary experience
   c. A faith promoting incident
   d. A pioneer story
   e. An early life incident
   f. A fascinating hobby
   (Women could not only tell about their hobbies, but this could be enlarged upon, and hobbies could be exhibited.)
3. Current Events
   (Someone could be delegated to introduce topics of current interest, and others could be given opportunity to express themselves on the subject.)
4. Displays of Heirlooms or Art Work
   (The owners could give interesting information about these.)

Activities for Less Busy, Quieter Days

1. Music Appreciation
   a. Recordings of operas or other choice musical selections (Where a record player can be obtained, many interesting programs can be arranged; for example, brief biographical sketches of the composers or singers might be given in connection with the music, or something interesting might be told about the composition itself.)
   b. Recordings of folk songs.
   (The history of folk songs might be presented as the records are played.)
2. Reviews of Articles from *Relief Society Magazine*
   (A variety of articles, including those on "General Housekeeping Problems" by Claire P. Dorius which will appear in the *Magazine* for eight consecutive months beginning with this issue, might be reviewed and discussed.)
3. Discussion of Miscellaneous Subjects
   a. Vocabulary building
   b. Conversational English
   c. Home gardening
   d. Table decorations
4. Book Reviews
   (Books should be carefully selected. This feature, while appropriate for occasional use, should not be overdone nor used to the exclusion of other types of activity.)

Because a sewing day is more or less informal, accompanied by a certain amount of confusion, activities conducted simultaneously with the sewing must also be rather informal. In arranging for people to assist with these activities, it is suggested that consideration be given principally to the use of local talent. There are many women in the local organizations who are gifted or who have some special skill who could provide profitable programs and at the same time further develop their own talents. Those invited to participate should understand the nature of the day and should be willing to take part while the sewing proceeds. However, when inviting people to participate, judgment must be used in the type of program selected for the day; i.e., a lecturer should not be invited to speak when it is necessary to operate sewing machines; neither should a person be invited to review a book at such a time.

Home Topics' Class Leaders

The General Board recognizes that the recommended changes in the work-meeting program will entail adjustments in class leaders, but

feels confident that these will be satisfactorily made and that the program will be carried forward successfully. The General Board thanks the many devoted home topics' class leaders for their splendid service to the Society. Class leaders are always in demand, and these women will no doubt find opportunity for further service in the Society or on committees planning for the special sewing or cultural features.

Yugoslavia

(*Continued from page 366*)

by Svetozar Perebichevich, brilliant Croatian philosopher and social revolutionist, who writes as follows:

Democracy cannot feel secure in any one country until a democratic front (including peasants, workers and genuine intelligensia who will wage a determined fight against reaction) is created in the whole world. Democracies cannot survive the chaos which prevails on this earth today if they remain isolated from one another. It should be clear to everyone at this time that the ideal of world peace and general disarmament cannot be realized until genuine democracy is established throughout the world. It is futile to speak about these great ideas as long as individual countries, even great countries, are ruled by open or concealed dictatorships which represent the spirit of imperialism, militarism, megalomania, and chauvinism and which by their very structure and mentality carry within themselves the seeds of future conflicts and wars. Democracy by its very existence removes the sources of conflicts among nations. . . . Democracy provides a solution not only for our own national and state problem but also for the great problem of world peace and consolidation.

New Honor Comes to Tabernacle Choir

(*Continued from page 367*)

choral groups in existence. Each Sunday for more than fourteen years it has presented to a nation-wide audience an outstanding program. Assisted by master organists, and with its membership of more than three hundred spending many hours gratuitously each week in rehearsal, it is small wonder that this organization has won acclaim and is today setting a high standard for Church and choral music of the country.

The music broadcast by the Tabernacle choir and organ each Sunday is essentially religious, and is selected from the world's great music. The "Spoken Word" presents ethical principles that are fundamentally sound. When this type of program can receive one of radio's highest awards, there is renewed hope for the sanity and spirituality of the nation.

Time, Energy, and Fatigue Costs of Housekeeping Activities

(*Continued from page 383*)
in the way of progress. One writer has said that "efficiency ceases when fatigue begins."

PHYSIOLOGISTS agree that fatigue resulting from muscular activity is due to the inability of the body fluids to maintain normal composition during the time when activity is speeded up. Muscles consume fuel and give out energy. A substance known as glycogen is the energy-producing material in the muscle. This substance is formed by the muscle tissue from sugar products brought to it by the blood. When muscular activity occurs, the glycogen unites with the oxygen in the blood stream, freeing energy and forming lactic acid and carbon dioxide—both waste products which interfere with continued muscular activity. The blood then brings oxygen from the lungs to the muscle cells; and the lactic acid is removed by the oxidation and conversion into glycogen. Thus the oxygen carried by the blood from the lungs to the muscle cells helps in the removal of the lactic acid in the muscles.

During moderate muscular work the above operation proceeds rather normally with little or no fatigue resulting. But if the work is strenuous or prolonged, the oxygen cannot be supplied fast enough to reconvert all the lactic acid formed in the muscle cells. When this happens fatigue or a diminished capacity for work results. It is necessary, therefore, to allow time for the muscles to recuperate. The development of fatigue during or near the end of the day is unavoidable for most people. Nevertheless, according to Gilbreth, fatigue ought to be overcome within a twenty-four hour period. If fatigue mounts too early in the day, it is considered something of a danger signal; it indicates an unbalance of work and rest. Indecision and dislike for a task bring on fatigue more quickly than if one has developed skill and the right attitude toward the job one has to do. Skill always lessens muscular strain. Fatigue or tiredness may disappear completely as interest is developed in the task.

Improved working conditions result in the saving of time and energy. Places for tools and materials should be made easily accessible. In order to maintain a good posture, comfortable working heights for all kitchen work surfaces should be adapted to the height of the worker using them. Good posture is the position which requires the expenditure of the least amount of energy.

Time to keep oneself physically fit is essential for greater service. This includes mental and emotional health as well as bodily well-being. Establish a few routines to obviate conscious effort. Revamp your plans whenever necessary for greater efficiency. As you work persistently to acquire habits of efficient use of time and energy, try to guide others into similar ways. "By losing present time, we lose all time."—John Ray.

(*Continued on page 416*)

Sketch Of My Life

Eliza R. Snow Smith

CHAPTER V

BEFORE we left Winter Quarters, a Committee, appointed for the purpose, inspected the provisions of each family, in order to ascertain that all were provided with at least a moderate competency of three-fourths pound of fine flour per day, for grown persons, and one-half pound for children—a precautionary measure to prevent famishing. A portion of the "Mormon Battalion," having been disbanded on the Pacific coast, destitute of pay for their services, joined us before Spring, and we cheerfully divided our "rations" of flour with them, which put some of us on scant allowance.

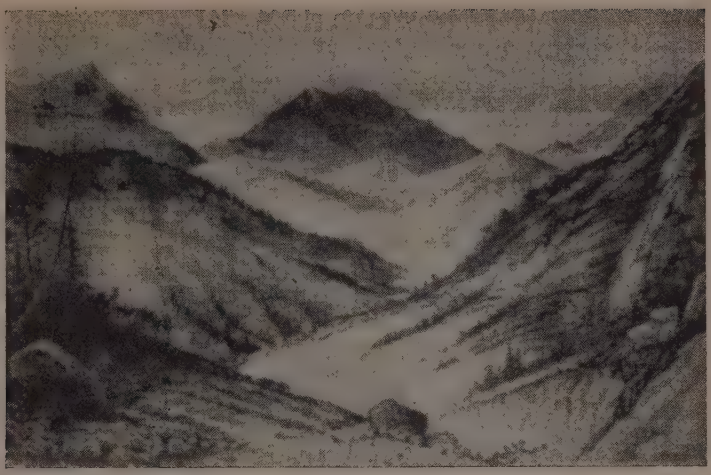
Soon after our arrival, a tall Liberty-pole was erected, and from its summit, the "*Stars and Stripes*" seemed to float with, if possible, more significance than they were wont on eastern breezes.

Many, whose circumstances would not admit of coming the first year, sent seeds for fruit trees by those who came; and as the season advanced, it was highly gratifying to see the multitudes of sprouts starting up in newborn nurseries in various directions. But alas! a tragic fate awaited the luxuriant growth of those trees in embryo. Precisely corresponding with descriptions of ancient locust raids on the Eastern Continent, the crickets of enormous size, came down from the mountains, moving in a solid phalanx taking everything before them, while desolation followed, insomuch that had not a host of sea-gulls (which we considered a special Providence) come to the rescue, all of our crops would have been destroyed. Those gulls in large swarms, went through the invading army, swallowing the crickets wherever they went—as their stomachs filled, they vomited and filled again, until the premises were entirely cleared. The drouth of the summer prevented its full growth and the wheat left in the ground after the cricket ravages, was, much of it too short to cut, and was pulled.

In the first winter a company of men was sent from the valley to California for seeds and cuttings. They arrived home early in May, and I gave 75 cents for 6 or 7 little potatoes, all of which I could hold in one hand. I let them out to raise, and in the fall, my half was a heaping half-bushel of beautiful, well developed potatoes.

On the 20th Sept. 1848 Prest. Young arrived, and with him a large company of Saints, which produced a scene of general joy.

Our public metings were all held in the "Lord's parlor"—i.e. out of doors, where was plenty of room for the new-comers, with sufficient groundfloor to sit or stand upon; with a rustic elevated Stand for the speaker, and as a rallying point for the audience. Quite an improvement on the first year's experience, when our place of gathering was by the side of a wheat stack.



—After a painting by H. L. A. Culmer

FIRST GLIMPSE OF "THE VALLEY"
From the Summit of Big Mountain

A neat brick building, called "Council House" was early completed: the lower story was occupied as its name denotes, and the upper, in administering in some of the sacred ordinances of the Gospel. Subsequently the "House of the Lord" was erected, and I was present at its dedication—a privilege that cannot be too highly estimated. From that time, when in the city, I have been a constant officiate in that House.

Our numbers had so increased that before the close of the second year, representatives of the people met in Convention and formed what was termed a "Provisional Government of the State of Deseret." A Constitution was adopted and Delegates sent to Washington, asking admission into the Union. The people elected a Governor, Judges, and members for the Legislature—all of whom, discharged the duties of their several offices, without pay. The General Assembly adopted the following rule—"*All non-punctual officers and members shall be subject to fine.*" And sufficient means was thus realized to furnish fuel, light, and brooms.

IN the autumn of 1850 Congress passed an Act by which we were organized into the Territory of Utah. Millard Fillmore then President of the U. S., appointed Brigham Young, who previous to this, was Governor of the State of Deseret, Governor of Utah Territory. He was truly the choice of the people, but the wishes of the people were not consulted in choosing the other officers: with the exception of Marshall, all were appointed and sent; and most of them, especially

the notorious Judges, Brocchus and Brandebury, with their colleague, Day, were positively nuisances: and because the Government would not send a posse of soldiers to destroy us, they went howling away.

The Secretary, Mr. Harris, withheld the money sent by him to pay the expenses of the Legislature. But to us, money and all, their exit was a good riddance, so long as their sole object was to stir up strife between Congress and the Territory.—So much in explanation of our Territorial birth. From our first settlement in the mountains we celebrated the Fourth of July, our great National birthday; and the Twenty-Fourth of that month, the day of the arrival of the Pioneers in the valleys of the mountains.

In this early time poets were not as plentiful with us as at present, and I was expected to furnish one song, and sometimes more than one, for each of these occasions. It so happened that the Government officers, above referred to, absconded in 1852, just before we had a Mammoth Celebration of the Fourth. Our first Tabernacle having been completed, did honor to the occasion. In composing a song for this celebration, prompted by the circumstances of the times, I indulged in the ludicrous—adopting the measure and also the tune of "Old Dan Tucker," in which it was sung, and called for the second time, creating a considerable merriment in the audience.

I here transcribe the song for the Fourth of July, 1852, for its novelty.

All hail the day Columbia first
The iron chains of bondage burst!
Lo! Utah valleys now resound
With Freedom's tread on western ground.

Chorus

Though Brocchus, Day, and Brandebury,
And Harris, too, the Secretary,
Have gone! they went! But when they left us,
They only of themselves bereft us.

Here is a people brave and free;
Bold advocates for liberty—
The champions of our country's cause,
And firm supporters of her laws.

Chorus—Tho' Brocchus, *etc.*

The Banner which our fathers won—
The legacy of Washington,
Is now in Utah wide unfurled,
And proffers peace to all the world.

Chorus—Tho' Brocchus, *etc.*

We'll here revive our country's fame,
The glory of Columbia's name;
Her Constitution's germ will be
The basis of our Liberty.

Chorus—Tho' Brocchus, *etc.*

With hearts of valor, firm and true,
With patriotic ardor, too,
We now commemorate the day
Where Freedom chants her sweetest lay.

Chorus—Tho' Brocchus, *etc.*

Long as the everlasting snows
Upon these mountain-tops repose,
Those rights our vet'ran fathers gained,
Shall in these valleys be sustained.

Chorus—Tho' Brocchus, *etc.*

This Territory shall not rate
Inferior to a sister State
For justice, order, harmony,
Peace, virtue, and integrity.

Chorus—Tho' Brocchus, *etc.*

Our Motto,—"Truth and Liberty"
As heretofore, will ever be;
And heav'n's strong pillars sooner shake
Then we our Standard will forsake.

Chorus—Tho' Brocchus, *etc.*

(*To be continued*)

Suggestions and Instructions on the Educational Program—1944-45

THE Relief Society educational year begins in October and continues through May. Courses of study are planned for the eight months of the coming educational year as follows:

Theology—Church History.

Visiting Teachers' Messages—Sources of Strength: The Beatitudes

Literature—Literature of the New Testament

Social Science—Modern Application of Ethical Principles

Home Topics Discontinued

The home topics, heretofore planned for optional use on work-and-business day, have been discontinued. (See announcement p. 387.) However, there will appear in *The Relief Society Magazine* excellent articles on homemaking, particularly the series "General Housekeeping Problems" by Claire P. Dorius, which will lend themselves to discussion by Relief Societies desiring such activity simultaneously with sewing at the work meeting. Such discussions should not, however, interfere with nor in any way displace sewing, which is to be the major activity of the day.

No Special Courses

No special course in lieu of any of the regular courses of study has been planned for missions or organizations outside the United States, as heretofore. The regular courses of study planned for the ensuing year are suitable for use by all Relief Societies. In some instances adaptations may be necessary, but the fundamental message of each lesson is appropriate for all Societies irrespective of their location or local conditions.

No Social Science Lesson for December 26

Only seven lessons are included in the social science course. No lesson is scheduled for December 26 as Relief Societies are not required to hold meetings during Christmas week.

Teaching Methods

Skill in the use of different methods or procedures forms an important part of the class leader's preparation for her work. Method is but a way of using lesson materials for the accomplishment of desired purposes. It is a way of doing; a means to an end. There are various types of teaching methods or procedures, differing in general merit or value; that method is best which obtains the best results in the best way. In determining the method to be employed during a given class period,

the class leader should consider the nature of the subject matter, the teaching aims or purposes, the size and character of the class, and even the physical conditions of the classroom. Too often class leaders, gaining mastery of one or two specific methods, use these to the exclusion of other methods that would be more suitable to the material and the class situation. The most successful class leader is the one who is familiar with and apt in the use of a variety of teaching procedures. Variety of method should also be employed from time to time to prevent monotony, which is always deadening.

Relief Society class leaders are urged to avail themselves of opportunities to become familiar with a variety of teaching procedures, particularly those which have been proved especially suitable for adult groups. Books on teaching may be found in school and public libraries. The Relief Society and other Church auxiliaries frequently publish articles on this subject, and excellent help may be obtained by observing the work of skilled class leaders.

Specific suggestions and definite recommendations on method have accompanied some of the 1943—44 courses of study. During the coming educational year, the lessons as written will suggest methods to employ in teaching them, but no specific recommendation on method will accompany any lesson.

Leads For Class Leaders

The book, *Leads For Class Leaders*, to be published by the Relief Society General Board, announced in *The Relief Society Magazine*, September 1942, page 655, is still in process of preparation. Announcement will be made in *The Relief Society Magazine* when the book is ready for use.

Enrichment Material

An excellent map of the United States suitable for use in teaching the Church history lessons is published on pp. 384-385 of this issue of the *Magazine*. This map will be helpful throughout the entire three-year course; therefore, it is suggested that class leaders carefully preserve this issue of the *Magazine* as back issues are not always available. However, separate copies of the map will be available to class leaders at five cents each by writing the Relief Society General Board, 28 Bishop's Building, Salt Lake City 1, Utah.

It is the plan of the General Board to provide, from time to time through *The Relief Society Magazine*, pictures and articles suitable for enrichment and for supplementary reading in connection with the various courses of study. Attention will be called to these at the end of the lessons for which they are planned.

Correspondence on Lessons

Class leaders occasionally have a problem related to a lesson or a question regarding a lesson. Ward class leaders having problems or questions should consult their respective Relief Society stake leaders. Stake class leaders having questions should consult the Relief Society General Board. Such correspondence should be addressed to the Relief Society General Board and not to the authors of the lessons or to other Church offices.

Textbooks and Special References

Textbooks for the respective courses should be made available to the class leaders of these courses from Relief Society funds. Upon completion of the courses, the textbooks should be returned to the Society to become a part of its library. Although the special reference books mentioned at the end of the lessons are helpful to class leaders, it is not essential that these be purchased; in some instances it is not even advisable. Many of these books may be found in school or public libraries, and the limited use of them in connection with the lessons makes it advisable to use library copies rather than to purchase the books. The General Board does not endorse all that is contained in all of the books referred to in the lessons. In using reference books, the Latter-day Saint point of view should be kept in mind, and all material presented in the classroom should be evaluated from that point of view.

The following books referred to in the previews or lessons may be purchased by Relief Society members at the special price listed, from Deseret Book Company, 44 East South Temple Street, Salt Lake City 1, Utah. Orders must specify that the books are for Relief Society use:

Doctrine and Covenants Commentary—Price, $2.50 postpaid.

MOULTON, DR. R. G., *Modern Reader's Bible*—Price, $2.25 postpaid.

BATES, ERNEST S., *The Bible Designed To Be Read as Living Literature*—Price, $2.75, postpaid.

DINSMORE, CHARLES A., *The English Bible As Literature*—Price, $2.50 postpaid.

BENNION, MILTON, *Moral Teachings of the New Testament*—Price, $1.00 postpaid.

Theology

Church History

Preview of Lessons for 1944-45

A PREVIEW of a three-year course of study entitled, "Church History" introduces the lessons for the year 1944—45. Titles for eight of the twenty-four lessons and their objectives, together with the broad outline for each of the three years of study are presented in this preview.

The Savior when asked how one would know His people, replied, "By their fruits ye shall know them." The fruits of Mormonism after more than a century are abundantly plentiful and good. He who would in fairness read the history of their planting and growth may find fulfillment and satisfaction in the truth of the Master's words. It is with this thought that one should study the present Church history course during the next three years.

Within this central theme will come the three divisions of the course: Part I for 1944—45 is devoted to the opening of the Dispensation of the Fullness of Times and has

for its objective the mission of the Prophet Joseph Smith and the coming forth of the "church out of the wilderness"; Part II for 1945—46 outlines the story of the Saints in their movement to "the place which God prepared" in the tops of the everlasting mountains; Part III for 1946—47 pertains to the coming-of-age period of the Church with its broadened activities meeting the swift sweep of our modern times.

The main objective of the course is to narrate the more important events of Church history and to consider the revelations in their relation to the historical episodes. We revere the revelations contained in the book of Doctrine and Covenants as the revealed word of God for our day.

The titles of the eight lessons for this year's course follow:

1. *Joseph Smith's First Vision*

Objective: To show how God can be reached and that His way of speaking to the world is still through chosen men.

2. *The Book of Mormon Revealed*

Objective: To show that "in the mouth of two or three witnesses, shall every word be established."

3. *The Priesthood of God Restored*

Objective: To outline the steps by which man was again given authority from on high.

4. *The Church of Jesus Christ Organized*

Objective: To study the simple and direct way in which the Church organization wes effected to keep alive the Gospel truths.

5. *The Kirtland Period*

Objective: To study the "rising up and coming forth of My Church out of the wilderness."

6. *The Missouri Period*

Objective: To study the main events in Missouri that lead up to and followed the location of the City of Zion and the central gathering place of the Saints.

7. *The Nauvoo Period*

Objective: To study the major events numbered in the bright and dark years in and about the city of Nauvoo the Beautiful.

8. *A Period of Prophecy*

Objective: To establish the test of a true prophet and to study the events that prompted the words of the modern seer, Joseph Smith.

The main text to be used in the study of this course is the *Doctrine and Covenants Commentary*. In addition, and as supplementary to this, any or all of the approved histories of the Church may be consulted. These will all prove of value. One thought may add purpose in the presentation of the lessons for the teacher and class. Fine histories of the Church have been written and will again be written, but for the spirit which has prompted them and will again prompt more, one must ever turn to the word of the Lord, in this case the Doctrine and Covenants. Such is the great source of inspiration for the layman and scholar alike. If we would know more of the history of the Church and the doctrine as it was revealed, what better way is there than by a close study of these words of the Lord in our day?

As to the method of class discussion bear the following in mind: Somehow in too many lessons practically *all* of the material is given in the written lesson itself. The teacher covers this part fairly well. When,

however, she reaches the discussion period, she poses questions that draw a weak response. To this she must then supplement her own contribution. In overcoming such difficulty there is the necessity of putting real content into the discussion period. In the case of the present series, this is done by directing class members to the words of the Lord as recorded in the Doctrine and Covenants. Once a class, after attempting to answer a simple but searching question, is turned to the clear and convincing facts as phrased by the Master, hearts are warmed; and minds, seeking ready confirmation of truth, recall personal illustrations which press for expression—testimonies result and the teacher assumes her rightful role as director, rather than taskmaster of the hour.

Lesson 1—Joseph Smith's First Vision

"Who giveth to all men liberally" (James 1:5)

For Tuesday, October 3, 1944

Central theme of course: "By their fruits ye shall know them."

Lesson Objective: To show how God can be reached, and that His way of speaking to the world is still through chosen men.

"THEY draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof" (*Writings of Joseph Smith*, 2:19).

Joseph Smith listened, amazed at what he saw and heard. There above him in the bright spring air stood two glorious Personages—the Father and the Son! There! Come because he had "asked of God" which of all the sects was right, that he might know which to join. Surely God "giveth to all men liberally and upbraideth not" if He would thus appear to answer so personal a question, and for such an obscure boy.

So overcome was Joseph that at first he could scarcely recall the purpose that had brought him to the upland grove upon his father's farm, that beautiful day in the year of 1820. Little did he think that his "venture" would so completely reveal "the power thereof" of darkness as well as light. For before the blessed relief of this glorious vision had burst around him, he was set upon, he wrote, "by some power which entirely overcame me, and had such an astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. But, exerting all my powers to call upon God to de-

liver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such marvelous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other—*"This is My Beloved Son. Hear Him!"* (Writings of Joseph Smith, 2:15-17).

Joseph did "Hear Him" to learn he was not to join any of the churches of the world. With these deep impressions upon his mind and paled by the might of such a soul-awakening experience he went home. As he leaned against the fireplace, his mother, sensing a different look in her son, asked what was the matter. True even then to the trust God had placed in him, he spoke not directly of the Lord's power which had that day made known the wishes of his heart, but answered correctly and well the inquiry of his mother by saying, "Never mind, all is well—I am well enough off. I have learned for myself that Presbyterianism is not true." (*Writings of Joseph Smith*, 2:20). His mother had joined the Presbyterians.

Thus did an unlettered youth of simple faith and trust in God find answer to his first vocal prayer. What was the background of this youth in his fifteenth year of life that so shaped him to be the one who would rock the very foundations of the Christian world, which were laid, as the Lord had told him, upon "a form of godliness but denied the power thereof?" Briefly, they were those of a boy reared in a family of integrity, virtue, and purity of heart, made real by faith in God which is often enhanced in humble surroundings.

Joseph Smith was born in Sharon, Windsor County, Vermont, on the twenty-third day of December, 1805. In his tenth year, he with his family moved to Palmyra, Ontario (now Wayne) County, New York. Some four years later, the family moved into Manchester in the same county. Joseph's father, an honest farmer, had found himself in hard financial circumstances, having lost much of his holdings through the unscrupulous acts of a trusted friend. Seven sons and three daughters, Joseph being the fourth child, made up the family of Joseph Smith Senior.[1]

Into the new Ontario County of western New York together with the

(1) *Documentary History of the Church*, Vol. I, p. 2, and *Writings of Joseph Smith* 2:4, list six sons and three daughters as constituting the children of Joseph Smith, Senior and Lucy Mack Smith. *History of the Prophet Joseph* by Lucy Mack Smith, pp. 36-37, and *Life of Joseph Smith* by George Q. Cannon, p. 5, list seven sons and three daughters. The name of a son, Ephraim, born March 13, 1810, died March 24, 1810, is omitted in the first two references.

Smith family had come many other people, mostly poor and plain in dress and manners. These helped to swell the then thinly populated regions. One thing in common had touched all these early upstate settlers, and that was religion. The Bible was read and regular church attendance expected. Camp meetings and religious revivals brought enthusiastic crowds to be swayed by the eloquent words of the leading ministers of the various sects, who cried, "Lo here! and Lo there!" Palmyra, then but a small community, was not without its religious denominations. As if to indicate the intensity of the religious rivalry at that time, four of the faiths in this small town held their meetings on opposite corners of the same crossroads.

The Smith family in the year 1820 was divided on matters of religion. Four of them had joined the Presbyterians. Young Joseph himself had inclined toward the Methodists, but he was troubled not so much as to a specific church as to the reasons for all the disunion that existed among the faiths. "What is to be done?" he wrote, "Who of all these parties are right; or, are they all wrong together? If any one of them be right, which is it, and how shall I know it?" (*Writings of Joseph Smith* 2:10). It was in this state of mind that he one day read the Epistle of James, the first chapter and the fifth verse, which reads: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

"Never did any passage of scripture," he wrote, "come with more power to the heart of man than this did at this time to mine." He believed, and acted upon his belief. The Bible is the word of God; why then should not God do as He had said! He would! What sweeter faith and reasoning is there to be found than that of youth when it cuts through to the true source of knowledge! By this simple act of belief which sent Joseph to pray, he did more than find the answer to his personal problem. He reached the heart of His Maker who having found again true humility could shape a great prophet and right a darkened world once more—a world sadly in need of the power as well as the form of godliness.

Yes, Joseph was the instrument and 1820 the year. God would begin then for the last time His work of the fullness of salvation among men. And through the efforts of this humble boy would the world come, as of old, to know of eternal life.

Small wonder that Joseph never forgot that he had "seen a light, and in the midst of that light . . . two Personages" and They did in reality speak to him. And though he was to be persecuted all the days of his life for so declaring yet he knew and dared not deny, neither would deny, that he had seen a vision.

As he walked in the fresh spring air down the lane that lead from the grove—a Sacred Grove now—His Lord, a *living* Savior who called him by name, had left in his soul the music of an Eternal Voice. Could Joseph ever forget that Voice! Does one ever forget the voice of a loved one? Never! And that Voice, though it came like the rushing of a

mighty wind or with the still quiet assurance of a loving father, would ever be known to Joseph. And Joseph, like the chosen disciples of old, with ear attuned, would ever listen to its solemn counsel.

Through Joseph Smith the world today has the words that Voice uttered for our times, "pregnant with wisdom and purpose, throwing a flood of light upon the Gospel." Blessed is he that reads and keeps these words which may be found recorded in the book this modern prophet gave, the book of the Doctrine and Covenants.

Suggestions for Active Reading And Discussions

In this series of lessons designed to tell again the more important facts of the history of the Church and the Church doctrine as it was revealed, all those who would gain the most from a classroom and personal study of the material prepared might well bear in mind the following thought: Look upon the Doctrine and Covenants, which is to be the basic text for this course, not as just another book, but as the recording (which it truly is) of God's direct word to you in this day. True, your name will not appear in any of the revelations, as did many of the names of the early members of the Church, but what was said to them as to the enduring principles of life will hold good for you now and in the days that lie ahead. . . . "my word . . . is quick and powerful, sharper than a two-edged sword, . . . therefore give heed, . . ." saith the Lord (Doc. & Cov. 6:2). Fortunate indeed is he who through faith accepts this statement of truth and suffers not the pain of its sharpness through error.

With the help of the suggested readings given below have the class carry on the discussion as follows: first, answer the question; second, read the assigned part of the Doctrine and Covenants to discover wherein we must "give heed unto His word" which has been written especially for us in this day.

1. May one expect the Lord to fulfill His promise today, given in James 1:5, as He did to Joseph Smith? Read the word of the Lord to the second elder of His Church, Oliver Cowdery, as it is recorded in Doctrine and Covenants, Section 6. Note especially verses 14 to 24. For the full effect of this part of the lesson development the teacher should have at hand the Doctrine and Covenants Commentary to supply the pertinent facts of Church history found there between the passages of this section. ([2])

2. There are two parts to the objective in today's lesson. What specifically does the second part mean to you? After a full discussion of this question have one of the best readers of your class voice the whole of Doctrine and Covenants, Section 1, without interruption.

The next question may be used if needed for further class activity or it may be assigned for home study.

3. What passage or passages in Doctrine and Covenants, Sections 1 and 6, have you come to feel of personal worth—passages which you will keep in memory? Read these and relate your feelings about them.

Read the extracts from the *Writings of Joseph Smith* found in the Pearl of Great Price, Joseph Smith 2:1-26.

([2]) Caution: This question and the reading of Doc. & Cov., Section 6, in connection with it are intended to enlarge the lesson objective. Such will be the case if the class is held particularly to that part of the revelation which makes clear that the Lord enlightens the mind of each of us by the "Spirit of truth" when we inquire of Him. Note verses 14-17.

Visiting Teachers' Messages

Sources of Strength—The Beatitudes

Preview of Lessons for 1944-45

THE visiting teachers' messages for the 1944—45 educational year, like those for 1943—44, are planned under the general heading "Sources of Strength." There is no greater source of strength and comfort than the teachings of the Savior. In all the world's vast amount of literature there is nothing more beautiful, more meaningful, more precious than the Sermon on the Mount. It is indeed one of the most priceless things preserved to us in letters. The Beatitudes are a well-known and deeply appreciated part of the Sermon on the Mount. In them the Savior taught basic truths in the most effective way. There is no element of coercion nor compulsion in them, neither do they contain threats. Rather, glorious promises are held out to those who observe them.

Messages for the coming year are based on the Beatitudes. This seems a particularly appropriate time to give thought to these beautiful and comforting truths, which are as needed today as when they were given by the Savior.

Messages are planned for the eight months as follows:

1. *Blessed Are the Poor in Spirit*
2. *Blessed Are They That Mourn*
3. *Blessed Are the Meek*
4. *Blessed Are They Which Do Hunger and Thirst after Righteousness*
5. *Blessed Are the Merciful*
6. *Blessed Are the Pure in Heart*
7. *Blessed Are the Peacemakers*
8. *Blessed Are They Which Are Persecuted for Righteousness Sake*

Through a discussion of these subjects in the homes, faith should be strengthened, and those visited should be left comforted, encouraged, and sustained.

Messages as planned for the ensuing year are very simple. No additional references are given nor are study suggestions or questions for discussion included. Visiting teachers' messages are supplied for the purpose of providing a basis for uplifting and profitable discussion in the homes, and to circumvent conversation that might prove depressing or detrimental to anyone in any way. It is not intended that discussions, either in the teacher-training meetings or in the homes, assume the proportions of a major lesson. Time, in both situations, precludes this.

In discussing the message in the teacher-training meeting, it is suggested that class leaders do not enlarge too much upon the subject as presented in the *Magazine*. Even though a wide knowledge of subject matter is an advantage to a teacher, where too many ideas in relation to a subject are crowded into a short period of time, thinking often becomes confused. Where thinking is confused, expression will also be confused. Therefore, rather than help-

ing visiting teachers to use the message more effectively, the presentation of too much material may actually be detrimental to a successful discussion in the homes. In fact, it may even cause visiting teachers to be reluctant to use the message at all.

Visiting teachers, in most instances, will be more benefited if the ideas of the message as published in the *Magazine* are made to stand out clearly and distinctly. Subject matter should be so treated that the central message of the lesson is made plain, and its appropriateness and adaptability for use in the homes established. The natural divisions into which the subject matter falls might be pointed out, and the essential ideas which group themselves about each natural division considered, in logical sequence, in such a way as to help visiting teachers to see them distinctly, to understand them, and to see their relationship to the central message. Time might occasionally be devoted to methods of dealing with the message in the homes. With such preparation as a foundation, visiting teachers, imbued with the spirit of their work and understanding the purpose of the message, may then draw upon their own additional knowledge, experience, and judgment to present the message in the homes so that it will catch the interest of those visited, meet with response, and accomplish the good intended. Visiting teacher class leaders should not lose sight of the fact that they are training visiting teachers to present a message effectively in the homes; their responsibility is more than a smooth, beautiful unfoldment of a lesson before a group of class members.

Lesson 1—Blessed Are the Poor in Spirit

For Tuesday, October 3, 1944

"Blessed are the poor in spirit: for theirs is the kingdom of heaven" (Matt. 5:3).

Objective: To develop an appreciation of the blessings promised by the Savior to those who are "poor in spirit."

IN this Beatitude is found the answer to the questions that motivate men in all that they do. "What shall I do to be happy? What will bring to me the greatest and most enduring satisfaction in life?"

All through the generations of time these questions have addressed themselves to the thinking mind. The answers are transcendently important, because they mean so much to us here and hereafter.

Christ knew the answer. He said: "Blessed are the poor in spirit, for theirs is the kingdom of heaven."

The poor in spirit are the seekers and finders of truth. They are those who are humble and whose minds are open to the light of truth; they are those who are spiritually dependent upon God and who approach

Him in faith, asking Him to supply their needs. Poverty of spirit is the antithesis of pride, arrogance, self-righteousness, and self-conceit.

The answer to the question: "Who are the poor in spirit?" is found in the attitude of mind which seeks for the kingdom of heaven.

The kingdom of heaven is not a straight jacket, and membership in it does not abridge one in the pursuit of anything that will make for his permanent happiness. It does not inhibit anything that will contribute to his permanent good. It is the path, the only path, that can be pursued with safety and security. It is the best way of life, the source of the greatest and highest happiness, of the greatest joy, of the most perfect hope, of the most enduring peace. It is the royal road into the celestial presence of God.

In this kingdom is found the plan worked out by infinite minds, before the world was framed or man appeared upon its surface, by which man can triumph over death and opposition and secure the greatest joy to which he is heir. The object of the kingdom of heaven is to help, to save, to bless, and to exalt the children of God.

The passport into that kingdom is not a long face, but a contrite spirit; it is the desire to learn truth and the willingness to live according to the will of the Father.

Happiness does not consist in what we have, but rather in what we are. Miserable are the proud in spirit; happy are the poor in spirit.

Literature

New Testament

Preview of Lessons for 1944-45

NO greater literature than that contained in the New Testament has ever been given to mankind. None has ever been more widely read and reread. No other literature has portrayed life more convincingly, nor expressed divine truth more impressively, more lastingly.

Through nearly a score of centuries this Book of Books has been a living light to the world. It has guided millions along the way of righteousness. It has inspired the creation of countless poems, songs, stories, dramas, paintings, sculpture, and other works of art. Its quickening, uplifting influence will be radiated through the ages yet to come.

Appreciation of the New Testament as inspiring Scripture, preserved in simple, yet artistic literary forms, is the central aim of this course. Lessons are planned to lead those who study them nearer in spirit and understanding to this living literature. For those who follow the work faithfully should come both enlightenment and a firm testimony of the Gospel.

Within the limits of the course, not all the alluring phases of the New Testament can receive atten-

tion. By holding to the main purpose of the lessons—a study of the varied types of literature within the Sacred Volume—these valuable returns should come: first, a stimulating review, or new view, of stories and words of truth we cherish; second, enjoyment of masterpieces of spiritual literature; third, basic information that will help to add meaning and life to other great literature and art inspired by the New Testament.

Naturally, it is hoped that more appreciative reading of this Book of Books, more sharing of its treasures between parents and children, will be other valued outcomes of the course.

Eight study units, planned for 1944-45, briefly outlined, are as follows:

1. *Historical Literature of the New Testament*

In the Gospel of St. Luke is historical literature of highest standard. This opening lesson will afford opportunity to renew acquaintance with the outstanding events it portrays, and to study the qualities that give clarity and life to this history.

2. *Story-telling in the New Testament*

Some of the classic stories told in the Gospels will be studied here, with special attention to the natural artistry revealed in their telling.

3. *Parables of the New Testament*

The parable as a means of making truth live, the application of the study to some of the masterful parables of the Savior, and the lessons of life they impress will receive attention in this lesson.

4. *Wisdom Literature of the New Testament*

A study of unforgettable sayings of the Savior, His Sermon on the Mount, and other wisdom literature of the New Testament will be the center of this study. Qualities that mark these gems of wisdom will receive attention.

5. *Gospel Literature of St. John*

This lesson will consist of study of the portrayal of the Master and His divine message by one who was close to the life of the Savior, His beloved disciple.

6. *Acts of the Apostles: An Evangelical Epic*

This lesson will be a study of the story of the devoted disciples of Christ carrying forward His work; a great missionary epic.

7. *The New Testament Epistles*

This lesson wll be a study of some of the masterful interpretations of the Gospel; sayings of Paul and other apostles—their unforgettable sayings as wisdom literature.

8. *Revelation of John the Divine*

This is a Rhapsody of the Millenium. It will be studied for its literary excellence, and its spiritual significance in the world today, and all time.

Lesson Helps

Text: The New Testament—King James Translation.

Each member of the class should possess this text and have it at hand during each lesson.

This course is planned to get those who study it to read and reread this Scripture. We believe with Dr. Moulton that "many have a longing to get to the sacred texts at firsthand, to fling their minds, without any intervening medium of interpretation, directly upon the original literature, and appreciate it in all its freshness."

In the King James translation, we have the Gospels, the Acts, the Epistles, and Revelation—all living literature. Even the humblest can find joy and re-creation in reading the simple, soulful stories and words of wisdom these various Books and Letters contain.

To present a long list of references—as might readily be done, especially on the theological and historical aspects of the New Testament—would not be most help-

ful to the central purpose of this course, which is to cultivate an appreciation for New Testament literature.

As *special references*, however, these are recommended:

MOULTON, DR. R. G., *Modern Reader's Bible*

In this book, the New Testament is presented in a form that makes for easier reading. Some notes in this book are also helpful.

BATES, ERNEST S., *The Bible Designed to Be Read As Living Literature*

Again this book, containing certain selections from the New Testament, will be found helpful from the standpoint of form. It is helpful for ease of reading in the classroom.

DINSMORE, CHARLES A., *The English Bible as Literature*

Certain chapters in this volume offer helpful sidelights to illuminate New Testament literature.

Note: Other books may be suggested as the course is developed.

Lesson 1—Historical Literature of the New Testament

For Tuesday, October 17, 1944

THERE are two main ways of writing history. In one, the emphasis is on recording facts; in the other, while keeping true to fact, the historian portrays life. This second type has been well called *historical literature*.

In the Gospel according to St. Luke, we have historical literature of the highest kind. These sections of the New Testament not only record with fidelity events in the life of our Savior and His apostles, but they present these events as living history.

St. Luke, an educated Gentile, secretary to the Apostle Paul, was well prepared for his masterful authorship. His preface to his Gospel reads:

> Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,
>
> 2. Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word.
>
> 3. It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,
>
> 4. That thou mightest know the certainty of those things, wherein thou hast been instructed—Luke 1:1-4).

He had a burning testimony of the Gospel. As he says, (Luke 1:2) he had received the sacred story and message of the Master. From Paul, whose inspiring story and words he had recorded, and from other devoted leaders of those early days, he had caught the spirit and inner meaning of true Christianity. Surcharged with these riches of information and inspiration, he felt impelled to write the story as he had learned and lived it.

While the Gospel of St. Luke is addressed to Theophilus, a leader in the Roman Empire, who evidently had sought to learn more of Christ and His great work, its message is for all the world. St. Luke tells the story clearly, fervently, and "in order." With well-constructed, rhythmic sentences it is moved forward. Significant incidents add life; words

of light and truth faithfully woven into the text help to lift it into divine history.

An excellent beginning study of New Testament literature is the reading of St. Luke. This gives in sequence a historical account of the life and message of our Savior. In these words of St. Luke, we have something comparable to the historical books of the Old Testament. To know the history of the Chosen People and Christ and His Apostles, is to have a sound basis for understanding and appreciating the other great literature of the Old and the New Testament.

If class members would get close to the Gospel of St. Luke, they should read the Book itself. One should be a bit jealous of his privilege of enjoying this living history firsthand. A good plan is to set aside a Sabbath afternoon for this spiritual recreation. Perhaps some member or members of the family, or some neighbor would like to share the uplift. If so, an added joy will come from reading these Scriptures aloud. Let the first reading be mainly for the history itself; discussions may follow during the rereading which one will surely desire to do later.

Happily, the writings of St. Luke are easy to follow. They move with clarity and something of musical charm. Through them, outstanding events in the life of the Master from its earthly beginning to the resurrection, are developed in natural sequence. Under the skillful hand of an inspired historian, these world-shaping events are brought together like links in a golden chain. To get nearer to the style and spirit of this fine historical literature, read the following excerpts from the Gospel of St. Luke:

> And there appeared unto him an angel of the Lord, standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth (Luke 1: 11-14).
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> * * *
>
> And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in the manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart (Luke 2:15-19).
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> * * *
>
> And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions . . . . And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? (Luke 2:43 ff).

Following the brief account of the births of John and Jesus and this one illuminating view of the

boyhood of our Savior, St. Luke carries forward the story. The great work of John as "The voice of one crying in the wilderness, Prepare ye the way of the Lord" (Luke 3:4), and the baptism of Jesus are sketched with artistry. Following this comes the genealogy of the Savior. Then the testing temptation by the Devil is related simply, dramatically.[1]

From this crisis, nobly met, the story is developed through one significant event after another. Words of the Savior are woven into the stirring narrative at appropriate places, making it glow with gems of wisdom. Finally, The Gospel According to St. Luke is brought to its natural close with the story of the crucifixion and the resurrection.

(1) "The Temptation of Jesus," will be treated in Lesson 2, "Story Telling in the New Testament."

Suggestions for Discussion and Activities

1. (a) What is the essential difference between plain history and historical literature? (b) Why must each of these be based on fact to be convincing and lasting? (c) Give illustrations of historical literature outside the New Testament.

2. What are two characteristics that lift the writings of St. Luke to a high standard of literary history?

3. Have some member of the class read aloud the excerpts from St. Luke given in the lesson.

4. Let members of the class, previously assigned, continue the reading by giving in their order these other "high points" in the story of the Savior and His Apostles:

(a) Jesus Teaches the Nazarenes (Luke 4: 16-24); (b) Jesus Casts out a Devil (Luke 4:32-37); (c) Jesus calls Peter and Others to the Ministry (Luke 5: 1-11); (d) Jesus Answers the Pharisees (Luke 6: 1-15); (e) Jesus Heals the Centurion's Servant (Luke 7:1-9).

Note: The foregoing quotations are suggested as typical ones showing the lucid style of St. Luke. As they or other excerpts from his Gospel are read aloud, note how clear and rhythmic is his record of the events. Other choice selections may, of course, be taken.

5. Why is it of basic importance in the study of literature that one learn first the historic background? Illustrate with reference to our own story of America and its literature.

Social Science

Modern Applications of Ethical Principles

Preview of Lessons for 1944-45

THE social service lessons outlined for this year and next will deal with the field of social ethics. Our decision to devote this much time to a study of this subject grows out of our sincere belief that much of the confusion and despair in the modern world results from man's inclination to desert the great moral principles of the ages. Modern living is too superficial and hedonistic to bring the peace and happiness so much desired by everyone; there is need for a quick and complete return to virtue.

In treating the subjects chosen for

discussion we will attempt to present materials and develop points of view that will be helpful in righteous living. Our concern will be more with the present and the future than with the past, and our approach will be more analytic and synthetic than dogmatic. In other words, our aim is practical rather than theoretical. We are anxious to present a series of helps to better living that will be understood and will find application in the lives of Latter-day Saints. For this reason our emphasis will be upon immediate social situations rather than remote philosophical abstractions.

The first year's lesson series will deal largely with ethical principles; and the second year's with areas of application, but there will be overlapping of these phases all the way through, and an ever-present attempt to see principles side by side with applications in real life situations. Lesson titles for the first year are as follows:

1. *Morality in Our Day*

Lesson Aim: To set the stage for what is to follow throughout the course by examining some of the important trends, problems, and concepts in the field of modern social ethics.

2. *Men Are That They Might Have Joy*

Lesson Aim: To develop the thought that happiness is the goal of all human endeavor, the inner quest of the soul; and that the greatest happiness is the greatest good.

3. *The Road to Righteousness*

Lesson Aim: To expand on the idea of happiness through personal achievement, and to show, thereby, that the road to righteousness involves intelligent and progressive living.

4. *Freedom and Responsibility*

Lesson Aim: To show that freedom and responsibility are inseparably connected; that consequences follow acts; and that individuals are therefore morally responsible for their acts.

5. *Truth and Its Perversions*

Lesson Aim: To examine truth as the framework of ethics, and to study some of the ways in which it becomes perverted.

6. *Honesty, The Core of Character*

Lesson Aim: To analyze the ethical aspects of character, and to show that honesty is at the heart or core of it all.

7. *Brotherhood. The Key to Greatness*

Lesson Aim: To show that greatness is dependent upon bigness of soul; that virtue in its highest sense requires the submergence of self to the welfare of others.

Class leaders will do well to read as widely on these subjects as time permits. The references listed at the end of each lesson are intended to be suggestive rather than exhaustive, and it would be advisable, where possible, to supplement this reading with other sources found in home or local libraries. Standard Latter-day Saint works, together with other Church books and periodicals will prove most helpful. Reader's guides and card indices in libraries should also reveal ample supplementary material under such headings as "morality," "ethics," "social ethics," "Christian ethics," et cetera. The dictionary should be used frequently, and encyclopedias will prove valuable as well.

It is realized that some of the listed references will not be available to all class leaders, but a careful searching of sources that are available should bring to light more than

enough material to make the lessons both interesting and beneficial.

It is to be understood that the lessons themselves are to form the groundwork or nucleus for all discussion. References listed with these lessons, though not endorsed in their entirety, can provide supplementary material that will prove stimulating, and they should be used for this purpose, but though used they should always be sifted and slanted toward the Latter-day Saint point of view.

Use the problems given at the end of each lesson as it seems desirable and advisable to do so, but try not to be held down by these suggestions. Adapt your discussions to the needs and interests of your group. Do not expect complete agreement on every point, but welcome friendly clashes in opinion as stimulants in the cross-fertilization of ideas leading to growth and character development. Some of us need to be shaken out of the moral complacency and stereotyped standards into which we have slipped, and well-directed lively discussions can help us re-think and revitalize our lives in line with righteous and progressive living. That is our hope in offering these lessons.

Lesson 1—Morality in Our Day

For Tuesday, October 24, 1944

Lesson Aim: To set the stage for what is to follow throughout the course by examining some of the important trends, problems, and concepts in the field of modern social ethics.

WE live in an age of complexity, speed, and confusion such as the world has never before known. Ideas clash with ideas, faith yields to skepticism, and everything bows to change. In the cross currents of opinion and expression so common today, many become bewildered, frustrated, and lost; sucked in by the mad whirl around them, many are left floundering for something to hold to that is solid and fundamental. The moral codes of yesterday, many of them, are uprooted from their established moorings and their ties still dangle for want of anchorage in modern life. The tempo of social change and the complexity of social structure both add to the confusion, and in it all one is led to exclaim as Aristophanes did many centuries ago, "Whirl is King."

The message of this and other lessons to follow is one of optimism and hope growing out of the understanding, courage, and struggle intrinsic in anything really worth while. The pictures presented will not all be pretty but they will be real, and they can be made pleasant if mankind will but put forth the effort necessary to change the situations. Much of the confusion and despair in the world today results from man's inclination to desert the

great moral principles of the ages. We cannot solve these problems of human suffering by shutting our eyes to them, by running away from reality, by being ostrich-like and hiding our heads in the sand. Neither, of course, can we alleviate man's misery by simply looking at it and brooding. But we must look before we can intelligently act; we must see where we are before we can start building for something better. It is in the spirit of realistically understanding where we are so that we can build for a better world that we turn now to glimpse some of the unpleasing aspects of human relationships.

The Question of Social Progress.

We hear a lot these days about the achievements of man and the glories of our civilization, but when we observe the inhumanity, injustice, misery, and despair around us, we may well wonder if our achievements are fundamental and if man is really civilized. Technologically we have come a long way, no one will deny that. The electric light, the automobile, the telephone, the radio, and myriads of other inventions, too numerous to mention, have brought us comforts and conveniences undreamed of a few generations ago. In the material and mechanical world the common man now has what kings and queens were denied throughout the ages. But is man any happier now than formerly, and is he any more humane in his treatment of others? Unemployment, poverty, crime, divorce, suicide, war in its most total and brutal forms, these and many other indices of social decay so characteristic of our age lead us to at least question the thesis of social progress. If the advancement of humanity is to be measured in terms of material invention alone, then progress we have; but if happiness and kindness are the criteria of human advancement, the question of progress remains a question. It is in the realms of the social, the moral, and the spiritual that man has climbed the least and suffered the most.

This tendency for change in the social and less tangible aspects of culture to drag and remain far behind innovations or changes in material culture the sociologist has called a *cultural lag*. It is well recognized by students in social science today that such lags do exist, and that personal and social dislocations result. Whenever two or more interrelated phases of life change in different directions or at unequal speeds, the balance of normal relationships is jarred and disequilibriums and tensions inevitably result. Today, we have an abundance of machines, enough for everyone to enjoy a decent and comfortable standard of living, but either we use them for war and destruction, it seems, or we allow them to bring unemployment and poverty to the millions. Man is not master of the machine, and until he learns to adapt this Frankenstein of his own creation to his total welfare and happiness, it will remain his master.

There are primarily three ways of meeting the problem: (1) One, known as *primitivism*, is to run away from civilization in search of peace and contentment through isolation, on some far-off island or in some remote region where one can be alone. It is based upon the belief that civilization itself is to blame for unhap-

piness and that an escape from it all, or a return to nature, will bring the happiness desired. This idea sometimes finds expression in perverted ways such as with nudist colonies and other cultist societies, but even when not perverted it fails to solve the problem, for the world is too small to isolate everyone. (2) A second method of meeting, or attempting to meet, the problem of the cultural lag is to declare a moratorium on technological development until society is able to catch up. There are those who believe that we should hold back mechanical inventions until we learn how to properly deal with those we now have. But this, too, is impractical, if not impossible, for how can one stay the creative urge of man, and why should anyone try to stifle human progress? (3) The third and only remaining alternative is to give increased attention and effort to the social and moral fields so that progress here will parallel that of the material field. This is the positive and progressive approach, and it smacks of neither escapism nor defeatism. The great challenges of the day lie in the fields of non-material culture, and if man learns how to meet and handle them even approximating the efficiency with which he has his material culture, then truly can it be said that society is progressing.

Some Ethical Implications of War

Modern war with its "Pearl Harbors," its indiscriminate bombings, its booby traps, its gestapo, its reprisals, its concentration camps, and its sadistic bloodletting is something horrible to behold. There are some of us who had hoped, though scarcely dared believe, that the world had been made safe for democracy and decency. But now, with everything that we hold sacred or decent being violated, we are forced to shift our hopes into the future. Perhaps some day the world will be advanced enough and moral enough to follow Christ when he said, "Love thy neighbor as thyself," but not yet.

Total war, as we call it today, is no respecter of persons, institutions, property, nor principles; and moral structure, along with bricks and mortar, crumbles by its impact.

It is unfortunate but true that war almost universally means a letdown in righteous living. People are unnerved by the excitement, the strains, and the tensions inevitable in such a conflict. Emotionalism is increased and judgment becomes more unreasoned and impetuous. There comes a revival of the old philosophy, "Eat, drink, and be merry for tomorrow we may die"; and in the spirit of a "last fling" many run wild. The separation of the sexes made necessary in army life creates abnormal tensions and morbid attitudes which too often result in mistakes and sorrow. The young man in uniform is separated from the primary group controls of those he loves, and is exposed to the vicissitudes of life under the artificial and sometimes corrupt influence of a male society. The young woman left at home finds opportunity for male companionship more difficult, and in the spirit of desperation frequently lowers her standards in order to compete. Then, too, the very philosophy of war unfortunately makes some feel that the man in uniform is entitled to everything his appetite desires, and that the young

woman is more patriotic when she caters to his appetites. Add to all of this the "money madness" that takes hold of so many civilians in wartime, and the reckless abandon with which they shape their lives. It is no wonder, then, that war sees increases in juvenile delinquency, venereal disease, divorce, and in other patterns of social and moral decay, for in wartime, morals often take a holiday.

So great were the repercussions of World War I on the moral standards of the day, that the decade following that war is often spoken of as the "wild Twenties." Because of the habits in immorality becoming established today, the hates engendered by the conflict, and the inevitable difficulties in personal and social readjustments following the war, we can expect a similar, perhaps even greater, moral problem after World War II. To recognize this is not to be pessimistic, but only realistic. Potentially the future holds before us both obstacles and opportunities; actually, the future is what we make it. World War II is not fostering moral progress to be sure, but neither does it preclude progress. Unless we are awake to human values and moral problems as we fight, it is entirely possible that we will find ourselves exhausted and defeated socially though victorious militaristically. It all depends on us and on what we do today.

The Meaning of Morals

We have used the terms *morality* and *ethics* a number of times already, and we will have occasion to use them again many times throughout this series of lessons. Perhaps it would be well to see what they and other related concepts mean.

Man has always been inclined to adopt standards of *right* and *wrong* and to judge his fellowmen in the light of these standards. This attempt to evaluate and control human behavior in the light of what is conceived to be *good* or *bad*, is known as the field of *morality*. *Chastity* is one important phase of morality, but, unfortunately, it is sometimes confused with the term itself. *Morality in its broad and complete meaning relates to anything that is conceived to be either good or bad, and morals are simply standards of right living.* The philosophy or the logical thought system that deals with morality is called *ethics*, and, for all practical purposes, the two terms may be considered as synonymous.

When the system of ethical evaluation is tied up with the pleasure or displeasure of diety, we usually speak of the conformer as *righteous* and the non-conformer as *evil, sinful*, or *wicked*. When, however, the offense is related to society only and not to a supernatural power we speak in terms of *vice, crime*, et cetera. The *good life* is the life that pleases both God and man, and *conscience* is the inward judge and control device that makes the good life possible.

The fact that moral or ethical standards are not always uniform need detain us here but little and disturb us not at all. The details of ethical patterns differ widely in both time and place, but there are certain broad fundamentals, just the same, that seem to be both universal and eternal. The *mores*, as the socially determined, detailed moral codes are

scientifically called, are relative to the social groups that practice them, but over and above these there are certain broad moral principles that have stood the test of all time and may therefore be regarded as absolute. Among these are brotherhood, tolerance, honesty, responsibility, effort, and temperance.

Neither the customs of the past nor the laws of the present are alone sufficient as guides to moral living. In a changing, dynamic society such as ours, new situations arise daily, and a person must think in order to act wisely and well. But he must think straight and with a courage and a desire to act in the light of the right as he sees it. There is too much wishful thinking today, motivated by the desires of the heart rather than the discipline of the head. And there is too little courage based upon a desire for righteousness. Sometimes people fail to think and other times though they think they fail to act. What we need is a morality that goes all the way; one that is based upon intelligence and faith rather than ignorance and fear, and one that is impelled by an inward passion for righteous living.

The crying need of this age is for a widening and a deepening of the moral horizons. There are too many today who have grown callous and insensitive to the finer values of life, and indifferent to the consequences of their thoughtless acts. Blunted by indulgence and dissipation, and blinded by the confusion around them they blunder along. Moral skepticism is at the bottom of much of man's suffering.

If we are successful in removing any of this skepticism and thereby stimulating a renewed interest and faith in established ethical principles, we will have contributed to the happiness of mankind; and our efforts in preparing these lessons will have been amply rewarded.

Problems for Thought and Action

1. Give evidence that society today is more complex, more changing, and more confused than in other times. What is the difference between realism and pessimism? Why is the one necessary to virtue while the other is a perversion of virtue? Discuss. In discussing the question of social progress decide whether you think the world is getting better or worse in total, and give your reasons. What is a cultural lag? Why does a lag in social, moral, and spiritual development create serious social dislocations? Discuss and evaluate various methods of meeting this problem of the cultural lag.

2. Examine the history of war for the light it may throw on the question of social progress. Is modern war any more humane than earlier wars? Any less destructive? Discuss. What effect does war have upon sexual morality? Upon brotherhood, honesty, and other phases of moral conduct? Analyze the problem of marriage in wartime indicating both causes and consequences. What will be the nature of our moral problem in the postwar era and what do you think can be done about it now?

3. Define and distinguish the following terms: ethics, morals, chastity, righteousness, evil, sin, vice, crime, the good life, conscience, et cetera. Are moral standards relative or absolute? Why or why not?

4. Why are customs and laws alone insufficient as moral guides? Discuss the need of both thought and prayer in the building of conscience. Why is control by intelligence and faith better than by ignorance and fear? Do you agree that the crying need of the age is for a revival of moral consciousness? Discuss.

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(*Continued from page 391*)

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